

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

Vol. XVII., No. 17. Whole No. 444. }

NEW YORK, OCTOBER 22, 1898.

{ Price per Copy, 10c.

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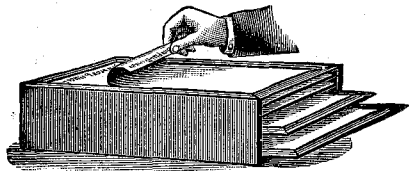
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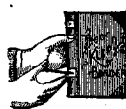
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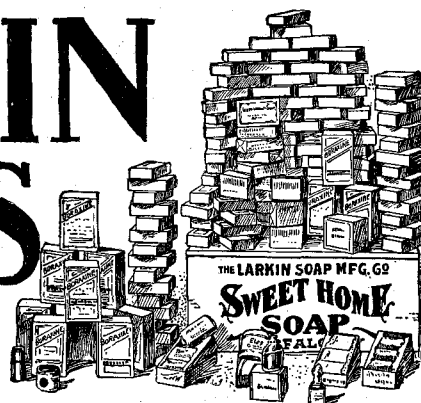
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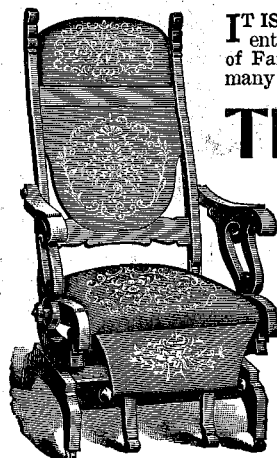
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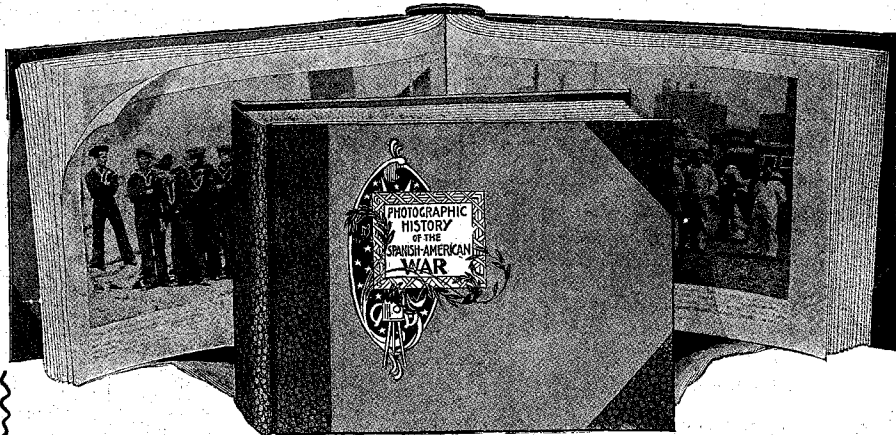
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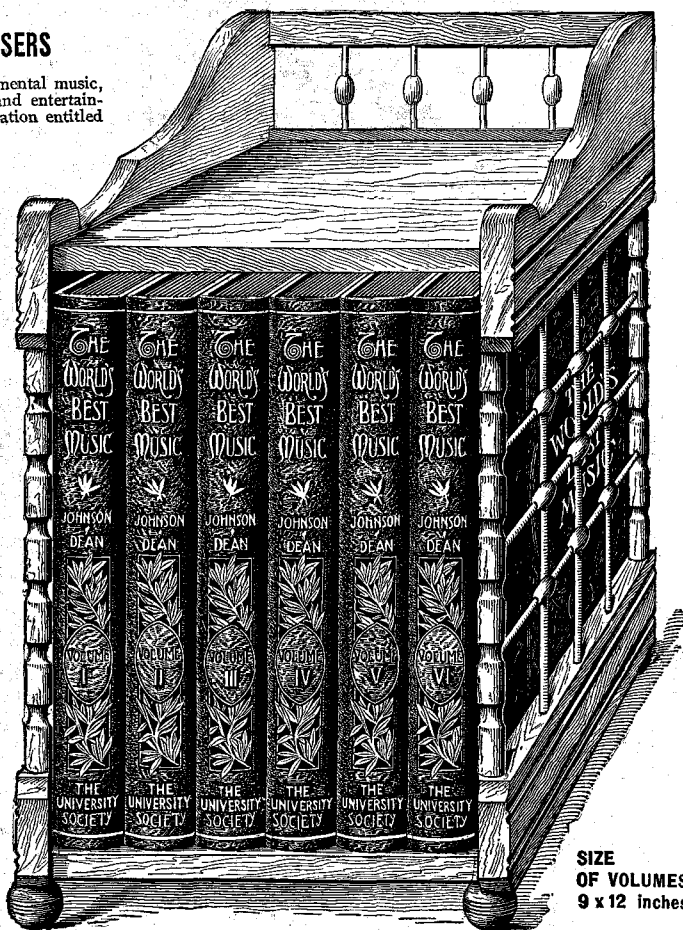
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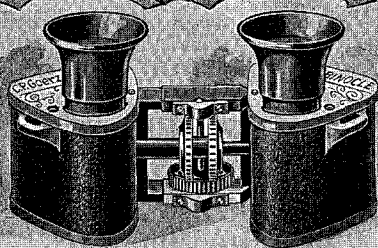
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The Literary Digest

VOL. XVII., No. 17.

NEW YORK, OCTOBER 22, 1898.

WHOLE NUMBER, 444

Published Weekly by

FUNK & WAGNALLS COMPANY,

30 Lafayette Place, New York.

44 Fleet Street, London.

Entered at New York Post-Office as Second-Class Matter.

TERMS OF SUBSCRIPTION.

PRICE.—Per year, in advance, \$3.00; four months, on trial, \$1.00; single copies, 10 cents.

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TOPICS OF THE DAY.

PARTY PLATFORMS AND THE PHILIPPINES.

THE state conventions of this year have been held by the two leading political parties, and a study of their utterances concerning our policy toward the Philippines is of considerable interest. The following compilation of such utterances is not entirely complete, but it is very nearly so, and as accurate as the newspaper reports will admit of its being made. Out of 27 Republican and 24 Democratic conventions for which we have the necessary data, 8 Republican and 12 Democratic conventions make no utterance on the question. Of the utterances that are made, quite a number are more or less indefinite. Of those that may be classed as positively opposed to extending American sovereignty to the Philippines there are:

REPUBLICAN: None.

DEMOCRATIC: Arkansas, Massachusetts, Missouri, Ohio, Texas, Vermont.

Of utterances explicitly in favor of the extension of American sovereignty to the *entire group* of islands, there is none, tho several in the West seem to imply that. But there are a number of declarations more or less definitely made that indicate favor for the extension of that sovereignty to, *i.e.*, "retention of," at least a portion of the islands. Among such we class the following:

REPUBLICAN: California, Idaho, Illinois, Indiana, Iowa, Missouri, Nevada, New Hampshire, New York, Tennessee, Utah, Vermont, Washington.

DEMOCRATIC: California, Colorado, Nevada.

Following are the platform declarations:

Maine (Rep.): No expression.

Maine (Dem.): Pledges support to "all measures to accomplish the purpose for which the war with Spain was instituted."

New Hampshire (Rep.): "While reaffirming the Monroe doctrine, we favor such disposition of the Philippines as will best promote the growing commercial and political interests of the United States, extinguish the sovereignty of Spain and make good our obligations to the peoples of those islands."

New Hampshire (Dem.): "Beyond securing requisite coaling and naval stations in other parts of the world for the convenience and protection of our commerce, we should seek to acquire no territory."

Vermont (Rep.): Opposes "the surrender to Spanish misrule of any territory now or hereafter acquired."

Vermont (Dem.): "We oppose the imperialistic policy of the Republican Party."

Massachusetts (Rep.): "What they [the American people] enjoy themselves they desire shall be enjoyed by all other peoples, especially by those whom the valor of our soldiers and sailors have wrested from Spain, and whose destiny must now be determined by the United States alone. While we would not interfere with the diplomatic negotiations now in progress, we desire that they be so conducted and terminated as to secure to the Philippine Islands and to Cuba in amplest measure the blessings of liberty and self-government."

Massachusetts (Dem.): "Uncompromising opposition to imperialism, whether within or without the dominion of the United States."

Connecticut (Rep.): Trusts the President and his advisers.

Connecticut (Dem.): No expression.

New York (Rep.): "We can not turn these islands back to Spain. We can not leave them, unarmed for defense and untried in statecraft, to the horrors of domestic strife or to partition among European powers. We have assumed the responsibilities of victory, and wherever our flag has gone, there the liberty, the humanity, and the civilization which that flag embodies and represents must remain and abide forever."

New York (Dem.): No expression.

New Jersey (Rep.): Approves the annexation of Hawaii as an important step in the advance of American civilization, and further expresses confidence in the President and his peace commission.

New Jersey (Dem.): No expression.

Pennsylvania (Rep.): No expression.

Pennsylvania (Dem.): No expression.

Delaware (Rep.): No expression.

Delaware (Dem.): No expression.

Ohio (Rep.) (the President's State): "The people can safely leave the wise and patriotic solution of these great questions to a Republican President and a Republican Congress."

Ohio (Dem.): "If the Philippine Islands are not capable of self-government, we do not want them as a part of the United States. If they are capable of self-government, we do not want them as a dependency bound to us by golden bonds, but as an independent sister republic."

Indiana (Rep.): "The establishment of coaling-stations and naval rendezvous wherever necessary."

Indiana (Dem.): No expression.

Iowa (Rep.): "Favors the securing of naval and coaling-stations and the protection of American rights in every quarter of the world with an adequate navy," and says "no people who have . . . been freed from oppression shall with the consent or through the indifference of the United States be returned to such oppression or permitted to lapse into barbarism."

Iowa (Fusion Dem.): "While recognizing the importance and demanding the maintenance of an effective navy, we hold that militarism is a menace to free institutions, and we oppose any policy which will supply a reason or pretext for supporting a large standing army in time of peace. . . . We renew our adherence to the Monroe doctrine, asserting that our national sphere of influence comprehends and embraces the entire Western hemisphere, and that beyond securing coaling and naval stations in other parts of the world for the convenience and protection of our commerce we should seek to acquire no territory."

Illinois (Rep.): "The United States should hold such possessions in the conquered territory as shall be advantageous to its interests in time of war and peace."

Illinois (Dem.): No expression.

Michigan (Rep.): No expression.

Wisconsin (Rep.): No expression.

Wisconsin (Dem.): No expression.

Missouri (Rep.): "Additional naval stations and ports to afford ample protection to our . . . commerce with Asia."

Missouri (Dem.): "We are opposed to the annexation of the Philippines, or other territory in the Eastern Hemisphere."

Kansas (Rep.): No expression.

Nebraska (Rep.): Noncommittal.

Minnesota (Rep.): No expression.

Arkansas (Rep.): No expression.

Arkansas (Dem.): Reasserts the Monroe doctrine and favors "its strict observance."

Tennessee (Rep.): "In favor . . . of such control of the Philippines and other islands as shall secure to the United States the trade and commerce of those islands and good government of their people."

Tennessee (Dem.): No expression.

Georgia (Dem.): No expression.

Florida (Dem.): No expression.

Texas (Dem.): Favors the acquisition of Porto Rico, and opposes the annexation of continued retention of the Philippines or any other territory upon the Eastern Hemisphere.

Colorado (Rep.): Trusts the national Administration.

Colorado (Fusion): "We declare our belief in the mission of the people of the United States as the evangel of liberty and self-government to the nations of the world and in their ability to discharge all of the responsibilities which the fortunes of war have thrust on them. Wherever the flag waves it shall be a symbol of civil education, and to all men who gaze upon its folds a guaranty of the inalienable rights of life, liberty, and the pursuit of happiness."

Nevada (Rep.): Commends the annexation of the Sandwich Islands, and declares in favor of territorial expansion.

Nevada (Dem.): Demands "that our national Government hold possession of the Philippine Islands so that the products and trade of those islands may be brought to our shores, as such a policy would result in great profit and commercial advantages to the Pacific coast."

Utah (Rep.): "We especially honor the brave admiral and the gallant fleet and the army who have won for us the capital of the Philippines, and we believe in extending our commerce into that part of the world. While we insist in maintaining the Monroe doctrine in all its integrity, we believe it consistent with it and safe for us to hold and maintain possession, for commercial purposes, of other lands in any part of the world, and we believe in protecting our flag wherever it has been successfully raised."

Utah (Dem.): No expression.

California (Rep.): "National welfare demands the retention of the Philippines."

California (Dem.): "While we do not favor an aggressive policy of territorial expansion, we are opposed to the surrender to Spain of any of the territory that has been acquired by American valor and the expenditure of the blood and treasure of our people."

Idaho (Silver Republicans): "All the territory over which the United States has acquired sovereignty or control is ours henceforth . . . as an inseparable part of the United States."

Washington (Rep.): "Now in favor of retaining all conquered territory."

THE INDIAN OUTBREAK.

IN an encounter between troops and Indians near Leech Lake, Minn., week before last, eight soldiers were killed and about the same number wounded. The troops were on the way to take a chief of the Pillager tribe of Chippewas and to conduct him to court as a witness in liquor cases. It was asserted that the chief had gone to court before and had been left to shift for himself, being obliged to walk all the way back to his reservation after the hearing. So he refused to go again, and his kinsmen attacked his would-be captors. There were other grievances, however, said to be the cause of bad blood between the red men and the whites. One of these was described by the Indian Rights Association in a recent protest to the national Government:

"A less cheerful story is that of the Red Lake Chippewas, in Minnesota, who have been badly victimized by an incompetent and dishonest crew of so-called 'examiners,' turned loose on their reservation by the Government, ostensibly to estimate the amounts and kinds of timber growing on the several tracts as a basis for the sale of it to white lumbermen outside.

"The testimony brought out on the investigation disclosed a shocking state of things. A good many of the examiners knew nothing whatever about their duties. They stayed in their camps or in their backwoods hotels and amused themselves, when they were supposed to be out making measurements, and framed their estimates by comparing guesses when it became necessary to make a report to headquarters.

"That is not the worst of it. Everything done so far is tainted with error or fraud, and must be gone over, to say nothing of the expensive original work still to be undertaken."

Upon the breaking out of trouble, the United States Indian Commissioner said:

"It was determined to move the Indians from their present quarters to lands inside the White Earth reservation. The latter lands are superior to those owned by the Indians, but the traditions are strong with them and they hold with tenacity to their old lands and old associations. They insisted also, and with some degree of reason, that they ought to be paid for the improvement on their lands. This was recognized as just, and a bill appropriating \$35,000 to pay for these improvements was presented at the last Congress and urged as an amendment to an appropriation bill. But

it was ruled out and defeated, so that the Indians have received nothing for their improvements.

"Now as the removal is about to be carried out, some of the old chiefs refuse to leave their old lands."

One feature of the Indian incident was a sharp message from the governor of Minnesota to Adjutant-General Corbin following an appeal for an order to use state troops who had volunteered for the war with Spain. He telegraphed:

"The soldiers are here and ready and willing to go, but as you have revoked your order of yesterday, you may do what you like with your soldiers. The state of Minnesota will try to get along without any assistance from the War Department in the future."

"D. M. CLOUGH, Governor."

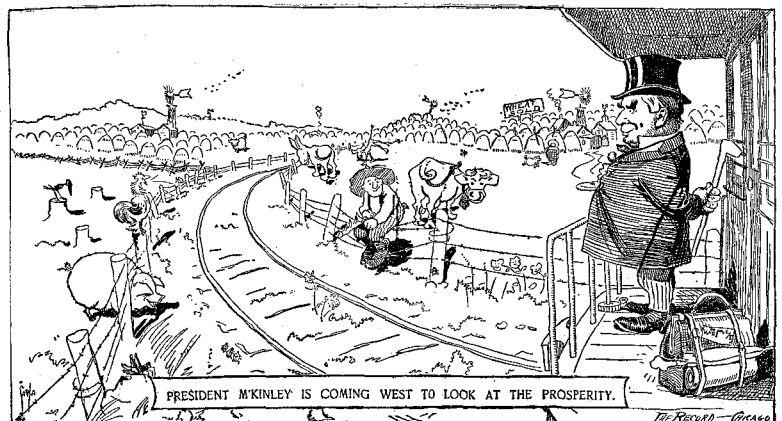
Kill, Disarm, Remove, Divide—Settle the Question.—"Whatever the number it takes, the trouble must be settled now, and settled effectively and permanently. Whether it is necessary to kill the Indians all off, to disarm them, to remove them from the reservation, or to divide them up, issuing land to them in severalty and compelling them to work for a living, it must be done. The people of Minnesota, who are beginning to settle up the northern part of the State, will not have this sore kept open. They will not consent to have their wives and families subject to the constant danger of Indian massacre.

"It would be interesting to ask why these Indians have been permitted to carry arms. Every buck goes around constantly armed to the teeth. The Indian boy, from the time he is old enough to lift a rifle, is fired with an ambition to possess one, and will make any sacrifice, and even work until he obtains the wherewith to buy one. And they generally succeed in getting the best weapons on the market, and in keeping on hand plenty of ammunition. Having nothing else in particular to do, they devote their time to practise shooting and usually become excellent shots. They are thus, at all times, a menace to the settler.

"These Indians should be disarmed. As fast as one accumulates a rifle it should be taken away from him. They should also be deprived of revolvers and other firearms and left with no weapon more formidable than a hunting-knife. If it is claimed that the Indians must have firearms to hunt with, the answer is that the Government furnishes them with rations—and if it is desirable that they should have a little wild game white men can be employed to do the hunting for them. If the Indians would, under those circumstances, be in danger from lawless white men, mounted police should be employed by the Government to protect them. It would be cheaper than our periodical Indian wars.

"Let this be the last Indian uprising of any kind."—*The Tribune, Minneapolis.*

Betrays, Swindles, Outrages.—"One of the exciting causes of the present trouble is said to have been the assassination of the Pah-Gon-Ay-Geshick, or Hole-in-the-Day, chief of all the Chippewas, and a traitor to his tribe. It is charged, and it has not been denied, that he came to Washington to settle certain differences between his people and the Government, and sold out the tribe. Some smart representative of the Government bought him and caused him to betray his trusting fellows by the promise of a house and an annuity of \$1,000 for fifty years. The perfidy was so obvious and injurious that two young Pillagers were selected by a general meeting to kill him, which they did near Cass Lake. Since then the annuity has been divided between his



PRESIDENT MCKINLEY IS COMING WEST TO LOOK AT THE PROSPERITY.

two sons and another heir. One of his sons became chief by inheritance, but the tribe refused to recognize him or any of the family of the traitor, electing White Cloud (Wah-Bah-Nah-Quod) as chief, who still holds the office. Of course there has been a bitter feeling toward the Government for its bribery of the former chief.

"Then followed broken promises in relation to the Winnebagoish dams, near the source of the Mississippi. The rice-fields of the Indians were ruined and a large crop destroyed. They were promised compensation, but the promise was never kept. In Wisconsin, when a similar overflow affected the farms of white men, the claims were promptly paid, as Senator Philetus Sawyer was an influential Republican and he pushed the matter. The pine-land troubles added to the sense of wrong. The Pillagers and Mille Lac bands were induced to favor the Nelson bill of 1887, under the representation that it allowed them to take up their lands in severalty on the reservation where they were. As soon as it became a law, however, a new construction was placed on it and the reservation was open to settlement by white men. The Indians were told by the agents of the Government that they would receive no rations and would forfeit all annuities unless they removed to White Earth agency.

"Here is a succession of betrayals, broken promises, petty swindles, and positive outrages. That it is not simply fire-water and a devil-spirit that move these Indians to violence is indicated by their stipulation that the newspaper correspondents must be allowed to be present when they meet the representatives of the Government. They yearn for an opportunity to tell the American people what their treatment has been. They realize the hopelessness of a war with the white men, but it is only by such an outbreak that they can expect to find a remedy for the intolerable evils they are made to suffer."—*The Times, Washington*.

Indian Education.—"According to the eleventh census, the number of aborigines in the United States was 249,273. Of this aggregate all but 32,567 had come more or less under the influence of orderly conditions, and, tho to a considerable extent uncivilized, had, through contact with whites, been weaned to some extent from their savage ways. These 32,567 did not live on reservations, but roamed over a wide section of country and lived in much the same manner as their ancestors for hundreds of years, with the exception that tribal wars had ceased to engage their activities and decimate their ranks.

"As many as 133,382 were taken care of on reservations, exclusive of the five civilized tribes of the Indian Territory, the Pueblos of New Mexico, the Six Nations of New York, the Cherokees of North Carolina, the War Department prisoners and Indians in prisons. The five civilized tribes made up a total of 66,286 persons, or one fourth of the entire Indian population, with a greater per capita wealth than is possessed on an average by whites, and they were accustomed to the practises of the paleface, such as living in houses, wearing store clothes, etc.

"That so large a proportion of the Indians in the United States have been turned from their nomadic habits and induced to take on something more than a veneer of progress effectively refutes the pessimistic views expressed concerning the mental capabilities of the race. If the 5,300 Indians in the Empire State who have embraced civilization, the 2,880 Cherokees in North Carolina, and various other scattered remnants, are added to the five tribes, the number is increased to one third or more of all the surviving aborigines.

"The effectiveness of the educational work being done among them is also shown by the annual report of the Commissioner of Indian Affairs. It appears from this document that there are now 147 well-equipped boarding-schools and as many daily schools in operation, with an enrolment of 23,952 pupils. A steady increase in the attendance has been noted during the past twenty-one years, and observation is said to prove that in the great majority of cases the results attained are permanent. In the case of only 24 per cent. of the pupils is the labor devoted to their training considered a waste.

"That the North American Indian will ultimately be absorbed by the Caucasian race is quite probable; but civilization, instead of hastening his extinction, may be the means of prolonging his existence as a distinct ethnological figure."—*The Herald, Baltimore*.

Let Butchery be without False Pretense.—"It may be there

is no way of the red man and the white getting along together, that the red man must go, but at least the white man should be honest with him while he is yet with us. If the red man is to be exterminated the butchery should be done without false pretenses. If his property is to be taken against his will, it would be more honorable to take it boldly on the plea that it is needed than to bargain for it and then swindle the owner out of the price agreed upon. If the Indian is to be wiped off the face of the earth, the straightforward way is to assume that he is a savage, a noxious animal to be got rid of in the most summary manner practicable, instead of educating him, civilizing him, Christianizing him, and then first robbing him and next killing him because he objected to the robbery. From beginning to end there is very little in our relations with the Indians of which we can feel proud, except it is the valor of our soldiers who have been called upon to write in blood the sequel of the story of civilian blundering and plundering."—*The Plain Dealer, Cleveland*.

Rum to Blame.—"Bear in mind that rum, and the vilest rum, is at the bottom of the miserable business. The people of Minnesota must be made to understand the old injunction, 'First pure, then peaceable.' If they want the sympathy and respect of good men and women, they will have to arraign and punish the unscrupulous persons who for gain have demoralized the red men with rum. This business has not gone on in secret. The persons who furnish rum to the Indians are known to the public in that vicinity. Let them be arrested and punished. They are murderers in that they incite savages to violence. They can not be punished as murderers, but they can be punished as law-breakers. Punish them. Make it plain that the public will not tolerate men who sell rum to Indians. The business is wholly outside of the law. In so much, prohibition is the law as regards the Indians. And if prohibition can not be made effective in such cases, it is a barren ideality."—*The North American, Philadelphia*.

A New Assistant Secretary of State.—The President last week appointed David J. Hill, ex-president of Rochester University, Rochester, N. Y., Assistant Secretary of State, to suc-



DAVID J. HILL.

ceed John B. Moore, who went to Paris with the Peace Commission. Secretary Hill was born in Plainfield, N. J., in 1850; was graduated from Bucknell University, Lewisburg, Pa.; became professor of rhetoric in, and later president of, that institution, and was president of the University of Rochester from 1889 to 1896. He is the author of a number of text-books on rhetoric, literature, and psychology; essays on "The Principles and Fal-

lacies of Socialism," and has taken active part in several late political campaigns. The Rochester *Democrat and Chronicle* (Rep.) says: "The selection of Dr. Hill is a proper one. He is a broad-minded scholar and student of affairs, a man of good executive ability. Indeed, he was somewhat too scholarly, broad, and independent to suit some of those interested in the University of Rochester, and they made it so unpleasant for him that resignation followed. What the university lost the State Department gains. The place of Assistant Secretary of State is one of the most responsible in the Government. The assistant has in charge much of the detail of the State Department, including the investigation of vexed diplomatic questions. Altho Dr. Hill has had no experience in the department, he has the necessary equipment for mastering the work and conducting the office with skill, energy, and foresight." The *Buffalo Courier* (Ind.): "He will receive no warmer congratulations than will come from the ranks of his political opponents, for some of whom *The Courier* may venture to speak." The *Union*, Springfield, Mass. (Rep.), notes that the appointment "shows the President's liking for men of studious habits for diplomatic work."

BISMARCK AS "PRINCE OF YELLOW JOURNALISTS."

RECENT revelations of hidden phases of Bismarck's life show that the greatest of yellow journalists in this century was not an American," says the Springfield *Republican*. The revelations referred to appear in *The Bookman* (New York, October) from the pen of Henry W. Fischer. Mr. Fischer states that "from the middle of 1867 until March, 1890, the day of his dismissal, the funds for editorial work and for influencing public opinion placed at Bismarck's disposal exceeded the sum of two millions of marks per year—the revenues of the sequestered fortune of King George of Hanover and certain appropriations for secret purposes. This was the 'reptile fund.'"

The writer deals with Bismarck's career as an editor in detail. He says:

"From 1872 to 1890 Bismarck was quasi-editor of the *Cologne Gazette*, the *Berlin Post*, *North German Gazette* (*Allgemeine Zeitung*), the *Hamburger Nachrichten*, and the *Berlin Political News*. The *Cologne Gazette* reflected Bismarck's political opinion, passing it off as its own, for the sake of the exclusive news furnished to its home office and to its correspondents in all parts of the world by order of the Chancellor. If there was an epoch-making or interesting bit of intelligence in Wilhelmstrasse, the *Gazette's* special wire carried it to the Rhenish Cathedral City before even the heads of departments in the Chancellor's office heard of it. And wherever German ambassadors, ministers, and consuls resided, they had to think of the *Cologne Gazette* immediately after their chief had been informed of the political news and gossip at hand. No wonder the *Cologne Gazette* grew to be regarded as a second *London Times*. The *Post* received for its support news of the second class, and besides 'patronage,' the *Hamburger Nachrichten* had to be content with an occasional bit of intelligence, while the *Berlin Political News* disseminated routine matter for the Chancellor. The *North German Gazette* did the illustrious statesman's dirty work.

"Tho received by some ten thousand persons daily, this journal never had a *bona-fide* circulation. Its subscribers were, and are now, government officials and—editors. Yes, editors! In Bismarck's times no German editor could get along without the *North German Gazette*. He might miss the *Cologne* paper and the *Post*; it is not always essential to print the news in the Fatherland, but it meant certain death for a newspaper not to know with whom the Chancellor was quarreling, against what persons he was intriguing, or whom he chose to regard with especial favor at a given time. The *North German Gazette* furnished this sort of items red-hot, day by day. For their sake the paper was bought by editors throughout Europe—none would be without this political scandal-monger, professedly as much opposed to sensationalism as any High-Church organ, but if need be as 'yellow' as any of our up-to-date penny journals. 'At the time Pindter' (the ostensible editor of the *North German Ga-*

zette) 'placed so and so many columns of white paper at my disposal,' was one of Bismarck's standing phrases. He used it frequently when speaking of the political history of the last two decades."

Of the influence of such a *régime* on German newspapers, from a news point of view, Mr. Fischer says further:

"In 1889, when I represented one of New York's famous newspapers in Berlin, I called upon the editor of the *North German Gazette* one evening, about ten o'clock, to verify, if possible, some rumors concerning the Empress. I stated the facts as I had heard them, and the great editor listened attentively.

"My dear sir," he said, after reflection, 'we are making *politics* in this paper. Mere news, such as you seem to have got hold of, does not concern us. If it be true, you will find it probably in our evening edition—to-morrow.'

"As a maker of politics' the *North German Gazette* published, on the evening of March 17, 1890, the news that Prince Bismarck had resigned. But while the guests in the cafés and hotels of the better class (the semi-official paper is kept on file in every well-to-do place of public resort)—while anxious burghers were fighting for the paper that alone had the news and yet refused to make capital out of this unprecedented 'beat' by issuing extras and supplying the dealers—while every wire leading out of Berlin was hot with messages, guesses, prophecies—the real editor of the *Norddeutsche* presided at a ministerial council. Bismarck's letter to the Emperor, containing his offer to resign, was dated March 18—the editor had had twelve hours' start of the statesman. On March 20 the *Reichsanzeiger* published Bismarck's resignation. On the 21st the princely editor of the *Norddeutsche* called the German Emperor a liar. He declared in most emphatic language that, contrary to the official statements issued, his majesty had made no efforts whatever to retain him in office. And he kept hammering away until March 23, inclusive. The day after, Herr Pindter, Bismarck's own creature, refused to accept 'copy' from his old master.

"The *Post* and *Cologne Gazette* had discharged their editor-in-chief on March 20, on the plea 'owing to unusual pressure upon our columns,' etc., that is the very evening when the *Reichsanzeiger* introduced the Iron One's successor. And of all the five hundred odd Bismarck organs throughout the Fatherland, of all the papers Bismarck had patronized by news, advertisements, or money contributions, or by furnishing them talented editors free of charge—of all his journalistic pensioners, only one, the *Hamburger Nachrichten*, remained true to him."

The writer adds that Bismarck thereafter entered into a compact which made him virtual editor-in-chief.

We have quoted a portion of Mr. Fischer's revelations. Reviewing them at length, the Springfield *Republican* says, in part:

"He [Bismarck] was the maker of modern Germany and, at the same time, the most unprincipled and villainous editor the modern world has known. More than any other modern statesman Bismarck made use of the press to serve his personal, political, and diplomatic ends. . . . The duplicity of the great statesman, his personal scurrility, and his absolute want of moral sense in using the newspapers he controlled are now coming out for the first time.

"Bismarck used to devote many hours a day to his editorial functions—inspiring articles for this or that paper, dictating word for word editorials, or writing paragraphs and squibs in his own inimitable and scorching phrase. Often he directed the preparation of articles in the form of letters from special correspondents in various European capitals, which were mere frauds, but which were printed just the same. These articles were sent daily to the newspapers in which he wanted them to appear, and they were invariably printed as bona-fide editorial opinion, or legitimate correspondence or news gathered in the usual way. These journals on Bismarck's list varied greatly in character. That was necessary for his purposes. A respectable high-class paper like the *Cologne Gazette* was suitable for some purposes but not for others. For example, the Chancellor reserved for the journal of the lowest, most sensational class his scurrilous, venomous attacks upon persons who had incurred his displeasure.

"The bribes to each paper varied also. Some were bought

outright for so much cash. Others, like the *Cologne Gazette*, received exceptional privileges in the collection of news. . . . The Prince's grip upon the newspapers was still further strengthened, of course, by the tyrannical press laws which he had framed for the control of others, but not for himself.

"The Chancellor hesitated at nothing in his secret editorial campaigns. Dr. Busch, who was the old man's press agent from 1870 to 1890, has related the story of the journalistic assaults which on two occasions were made upon personages no less exalted than a German empress. The first time was in 1877, when Bismarck was in the midst of his unsuccessful struggle to enforce the May laws against the Roman Catholic church. The good old Empress Augusta, like many other sensible persons, was alarmed by the religious bitterness Bismarck was stirring up, and her influence with the Emperor was having its effect in undermining the Chancellor's power. In that emergency the prince raised his war signal for the Emperor's benefit by secretly inspiring wretched newspaper attacks upon the Empress. First he had printed in a low-class paper articles from foreign newspapers reflecting severely upon her, and, finally, he dictated a series of five long articles to be printed in a Berlin journal, edited directly by Dr. Busch, in which offensive references to 'petticoat government' and to 'a certain exalted lady' appeared. She was compared with the Empress of the French, Eugenie, and was charged with French and Jesuitical sympathies. The last article entitled 'An Angel of Peace,' closed in this ironical, outrageous style:

"In itself, a love of peace is always a becoming feature, and particularly in a woman. But in our humble opinion such love of peace should lead to a desire to play the part of 'Angel of Peace' . . . inasmuch as it encourages the enemy to regard the 'Angel of Peace' an ally. . . . Heaven is the true home of such angels of peace, and there, doubtless, their sentimental politics will afford them a plentiful supply of beautiful emotions."

The attack served its purpose and the danger from the sweet old lady passed, for every one knew the real source of the attack. The Chancellor was then too powerful to be opposed even by the Kaiser himself.

"The second occasion arose when Frederick was Emperor and the Empress was the daughter of Queen Victoria. It was a small matter—the marriage suggested between Prince Alexander of Battenberg and the Princess Victoria, sister of the present Kaiser. Bismarck opposed the match for political reasons, while the Empress Frederick favored it. The Chancellor again meanly resorted to the press and inspired, almost dictated, a rank assault upon her majesty, charging her with maliciously and traitorously working for British against German interests. Incidentally, the Queen of England herself was attacked in an unseemly manner. This article was revised in the proofs by the Chancellor himself. Queen Victoria happened to be in Germany at the time, so immediately after the publication of the assault the deceitful Bismarck inspired this lying paragraph in another Berlin paper, regarded as official:

"We are in a position to state that the imperial Chancellor, as was indeed to be expected, is most indignant at the notorious article in the *Grenzboten* slandering the Empress Frederick, and that he has given expression to his condemnation in very strong terms. In this connection exceptional importance is to be attached to the sympathetic article in the *Norddeutsche Allgemeine Zeitung* on the Queen of England's visit."

And that was truly Bismarckian. The attack upon the Empress Frederick and Queen Victoria will suffice for illustration in view of their exalted rank, but it is only typical, it seems, of the Chancellor's journalistic methods throughout his career."

The Republican concludes:

"Bismarck was the prince of yellow journalists. No sensation-monger in Paris or New York was ever responsible for so many newspaper lies, for so much personal scurrility and innuendo toward political opponents and rivals, or for so much hypocrisy in printer's ink as the maker of modern Germany in the newspapers he controlled and secretly edited. After he had retired from office he coolly defended his journalistic methods in this way: 'What of it? Suppose I spent in the last twenty-three years of my chancellorship 45,000,000 marks in editing, printing, and subsidizing newspapers—thanks to my direction of the press Europe enjoyed twenty years of peace, and war in Europe costs, according to the calculations of 1870 and 1871, 800,000,000 marks a year.'"

ILLINOIS LABOR CONFLICT.

LABOR troubles extending over several months in the coal regions of Illinois culminated, on October 12, in the death of twelve men and the wounding of twenty-five more. The trouble appears to have begun as early as the 1st of April, when the coal-miners of the Fourth District of Illinois asked for a rate of 40 cents a ton and were offered 28 cents. It will be remembered that, after the coal-miners' strike in Pennsylvania and West Virginia, certain scales for different districts were agreed upon by the operators and recognized by the miners' organizations. On behalf of the strikers in Illinois, it is claimed that the coal companies decided to cut that scale. At all events the United Mine-Workers backed the Illinois miners in their demand, and a strike was precipitated. Trouble centered first in Pana, Ill., where a coal company built stockades about the entrance to its mines, imported labor, and protected its new employees by armed deputies. In one riot an imported negro was killed; later, a train containing some sixty negroes was held up by the strikers and the negroes were started back South. When this crisis arose, Governor Tanner, while sending a small force of troops to the scene to preserve order, enjoined upon them that they were under no consideration to assist the mine-owners in operating mines with imported labor, and it is said that he previously refused to send three hundred rifles to the sheriff, taking the position that the habit of importing labor into the State to take the positions of its citizens must stop if he had power to abate it.

The trouble at the town of Virden last week was of the same character as at Pana in a neighboring county. The Chicago Virden Coal Company built stockades and employed deputies and attempted to run a trainload of negroes inside the stockade. When the train reached the switch-yard, newspaper accounts show that a battle began between the guards on the train and strikers who had congregated at Virden from different towns. In the course of the battle the train was riddled with bullets, a number of the company's deputies along the stockade were shot, miners were killed and injured, an official of the company who managed the company's store was assaulted, and a reign of terror prevailed in the business section of the town for some time.

Governor Tanner sent a detachment of troops to Virden, instructing them to disarm everybody, including the coal company's deputies, and thus restored order. In doing so, however, he made public a statement which reads in part as follows:

"F. C. Loucks, president, and Mr. Luckens, superintendent of the Chicago and Virden Coal Company, at 12:30 o'clock to-day made good their threat to land a trainload of imported laborers from the South and attempted to put them to work in their mines at the point of the bayonet and the muzzle of the Winchester, such laborers being drawn largely, if not entirely, from the criminal classes—ex-convicts who learned their trade while doing time in the penitentiaries of Alabama—after having been fully advised and having full knowledge that the landing of such imported labor would precipitate a riot, and after I had warned them that if they brought this imported labor they did so at their own peril and, under the circumstances, would be morally responsible and criminally liable for anything that might happen. . . .

"The killed and wounded are largely the idle miners, who were on the outside; the others were the hired guards, who were brought along by the coal company, if not all of them, most non-residents of Illinois. There is, however, no means of learning their names or whereabouts, for the reason that they decline to talk, knowing perhaps that they are criminally liable for murder, as they bore no commission from any officer in Illinois authorized to deputize them to act as deputy marshals or deputy sheriffs.

"Instantly upon learning of the trouble I directed Adjutant-General Reece to order Captain Craig of the Galesburg battery and one company of the Sons of Veterans regiment, now stationed at Pana, to proceed at once by the quickest route to the scene of the trouble. . . . General Reece will accompany Captain Craig, and I have instructed General Reece to select a camping-ground must suitable to the occasion, and to quell the riot, maintain order,

protect life and property, and to disarm all persons bearing arms, making an inventory of such arms, and taking the name of the individual owner, his post-office address, and such arms to be held until further orders, and to not allow imported laborers to unload from any train within the limits of the city nor to march in a body.

"These avaricious mine-owners that have so forgotten their duty to society as to bring about this blot upon the fair name of our State have gone far enough. I say now to such and all others that this is a thing of the past; that it shall not be tolerated in Illinois while I am governor. These men, the president and officers of this company, who precipitated this riot by bringing in this imported labor, are guilty of murder, and should be, and I believe will be, indicted by the grand jury of Macoupin County and tried and convicted for this heinous offense."

President Loucks gave to the press the following statement:

"Our position has been defined right along by the press, as the public can ascertain, and we simply desire to state that our employees arrived at Virden about 12:30 o'clock to-day. We stopped the train opposite the gates so that the men could go from the train into our works, when immediately the mob fired from all directions, and naturally our men defended themselves. The consequences in full we do not know positively. As to our future action, we propose to follow in the future as we have in the past, legal procedure in the obtaining of our legal rights and shall take proper steps to secure redress against all who prompted, aided, abetted, or participated in the riots of to-day, whether they are miners, miners' officials, state officials, or others.

"We shall determine before we are through whether the government of this State can class our colored population as ex-convicts, scalavags, etc., with impunity, and whether the colored citizens of this country can have their rights under the Constitution set aside at the whim and pleasure of the government of Illinois. We shall determine for ourselves and others in this State just how far a governor can annul and evade the duties placed upon him by the constitution and statutes of this State."

In a speech at Pittsfield, October 13, Governor Tanner told of the strike a year and a half ago; of the conference of mine-owners and operators which fixed the scale of wages at 40 cents a ton; of the refusal of the Pana and Virden mine-owners to accept this rate; how the state board of arbitration, at the request of the miners, had considered the case and submitted a rate of 33 cents, which the operatives accepted and the owners rejected. He sent the state-mine inspectors to Pana, and they reported that a great many of the imported miners were Southern prison-contract laborers. He told the Virden Coal Company that if they would not import this undesirable class, and agree to hire none but citizens of this State or those who came in the ordinary way, he would give them all the protection guaranteed by law, even the entire force of the National Guard. Superintendent Luckens replied that he would run his mine in his own way, if he had to do so at the point of the bayonet or the muzzle of the Winchester.

Governor Tanner continued:

"I believe it is the aggregate sentiment of the good people of Illinois that this class of undesirable citizens shall be kept out, and that the citizens of Illinois, who are part of our community and who pay the taxes, shall be protected, and I believe in giving Illinois the benefit of it, and if I am right and that is the public sentiment, I will take the chances of enforcing the law in advance of its enactment by the legislature."

The governor further ordered state troops to prevent the landing of the imported negroes at Pana after the trouble at Virden.

Requirements of Justice.—"Setting aside the question of a demagogic governor's course in the matter of the Virden riots, it should require no particularly acute discernment to perceive that the whole trouble in reality rests upon a condition fundamental in the relations of miners and operators. If the governor of Illinois had been minding his business as governor he would have taken measures to prevent bloodshed at all hazards. But whether or not he interfered, the operators by their attitude would have been just as much responsible for preparing the way to rioting. At the critical stage in the disagreement it was not the governor's

business to constitute himself a judge of economic justice and thus work for what he might consider to be the welfare of the greatest number. To a certain extent and under certain restrictions it was just that effort to consider what justice might require which was the business of the operators, altho they probably would deny it, as other operators have denied it.

"The truth is that when an operator who treats his employees as the Virden miners were treated is censured for his course he has but one answer to make. It is that this is a free country, and any one has the right to employ labor as he pleases, without dictation; if the laborer does not like it he also is free to go somewhere else. But this answer, be it ever so plausibly stated, does not and can not suffice in all cases. When a corporation employing men in such numbers that they form a community of themselves misuses those men and refuses their appeals for arbitration the affair ceases to be a private matter.

"It is the false notion that large corporations may regard their affairs as wholly private, no matter how large a community, how big an element in the body politic, is made to suffer, that lies behind such actions as those of the operators at Virden. Every large employer has particular duties to the public; so has every large organization of labor. The fact that state boards of arbitration are in existence is a recognition of this condition. It is time that the fact be impressed upon people who, like the Virden operators, refuse to recognize the public character of their connection with labor. To admit that labor sometimes makes extortionate demands in no way relieves the employers of their obligation to the public. The public itself will lend its influence to oppose extortion on either side."—*The Record (Ind.)*, Chicago.

Compared with the South.—"While in this section crimes against woman are laid under such a ban that no man dare commit them, and social recognition is declined toward the colored people because of the irrepressible barrier of nature, yet in the personal treatment of the colored people and in the recognition of their human rights to live and to have employment in order to live, the South has ever been on the humane side. It has never been considered a crime in the South to give employment to a colored man, and yet, what do we find when we go up to the State of Abraham Lincoln, where the colored man would be justified in expecting the greatest degree of consideration? He is met by bands of armed men who shoot him down on sight, and the only comfort he gets from the Republican governor who sits in the chair of Richard J. Oglesby, is that he had better get back home as soon as possible.

"No doubt there are provocations in the coal regions of Illinois. That the labor has been insufficiently paid, which was but the natural result of Republican financial policy, and that when the exactions of their taskmasters had reached that point where they could be no longer borne, those men became exasperated, is probably true. And when this exasperation was at its height, it became uncontrollable desperation when they saw that their places were being filled by negroes.

"As to the justice of their claim that this was an indignity, we have nothing to say. That is a question for themselves; but we must be permitted to say this, that hereafter Illinois, as well as other States of the North, will have quite as much as they can do to compose their own differences and to gage their conduct by the standard of that high civilization about which they talk so much."—*The Constitution (Dem.)*, Atlanta.

Tanner the Murderer.—"If miners were educated persons, possessing a capable understanding, there would be no harm done by these utterances of a governor. Tanner read this proposition in one of Henry D. Lloyd's books or one of Frederick Upham Adams's editorials. It is not original with Tanner, and it is much to be doubted whether he himself fully understands the arguments sought to be conveyed. Certain it is that the ignorant non-English-speaking miners at Virden did not comprehend the proposition. They construed it—and it was widely circulated among them—as a license from the chief executive of the State to resist the working of the mines by men sent to take the places of the strikers.

"Tanner's seditious utterances were placed in the form of a circular and distributed to the miners. In less than an hour the Poles and 'Huns,' who have brought the standard of Central Illinois intelligence back to that of the Middle Ages, were armed with shotguns and disrated muskets, patrolling the streets of the

mining towns. They attacked the men already at work, fired on incoming miners on a train and a pitched battle resulted. The estimated deaths are all the way from nine, with eleven or twelve more fatally wounded, up to fifty. The strikers, instead of being killed as usual, thus far have the best of it. The military has been called out. The Homestead horrors will be duplicated, and the demagogic governor of Illinois is as directly responsible for the slaughter as any person who has counseled homicide and furnished the weapons is guilty of murder."—*The Telegraph (Tam. Dem.)*, New York.

A New Movement of Secession?—"Seven years ago this country was on the point of going to war with Chile because some of our sailors were attacked by a mob in the streets of Valparaiso, and we thought the local government was not energetic enough in protecting them and punishing their assailants. But Governor Tanner says that the citizens of Tennessee coming into his State may be harried by mobs and he will not protect them by state troops or permit them to be protected by armed men in private employment, altho the right to bear arms is guaranteed by the Constitution of the United States. A citizen of Indiana maltreated in China may have the support of the navy of the United States for his claim for indemnity, but in his own country, in the State nearest to his own, Governor Tanner says he may be stoned or shot at the pleasure of citizens of Illinois.

"Much of the property in Illinois is owned outside of the State. The state government is supported by a corporation whose stock is largely held abroad. A great part of the capital in the State comes from other States or foreign countries. Much of the population of the State was born beyond its limits. Most of the labor in the State is 'imported' labor, some imported from other States and a good deal of it imported from Europe. It would be interesting, tho quite irrelevant to the merits of the question, to know how many of the rioters whom the governor refuses to restrain from assaulting 'imported' laborers were born in the State of Illinois.

"It is the right of every owner of property in Illinois to employ on that property any person he chooses to, and both he and that person are entitled to ample protection by the State or its subordinate political divisions in carrying on any lawful occupation. If any citizen of Illinois refuses employment on terms offered and the employment is accepted by any person not a citizen of the State—a person who went there as a great part of Governor Tanner's constituents went there to seek employment—the town, the county, and the State are under obligations to protect the man who offers the employment, the man who accepts the employment, and the property on which the work is done. In denying this, in refusing to restrain Illinois mobs from assaulting men who come from Tennessee or elsewhere to obtain work, Governor Tanner is undertaking to incite a new movement of secession."—*The Journal of Commerce*, New York.

"Do We Want More Race Issues?"—"The New Orleans *Picayune* asserts that incidents like that at Virden will be frequent hereafter as Southern negro laborers come to appreciate the fact that higher wages are to be had in the North. Negro labor is cheaper than white labor and will be sought for on that account. Not only the mines of the North, but mills and factories will receive them. The reconstruction amendments give the African rights which he is bound to try to exercise in the North as well as the South. 'There is no question,' says *The Picayune*, 'that a great evil has been put upon the country, and it will have to be borne by the entire country. The negro is able to work more cheaply than can any self-respecting whites, and his cheap labor is going to be utilized. The negro can not compete with the Chinese and other Asiatics on their starvation wages, but he can underwork the whites. Capital will use him wherever it can, and year by year his competition will be more serious. This is the problem which the labor world of the United States has got to wrestle with. The riots at Pana are only items in what is to be a long account.'

"One race and one race issue are enough for this country, in all conscience, without making our politics, by fresh annexations, a pudding full of races and issues of all sorts and colors."—*The Sun (Ind.)*, Baltimore.

Responsibility on Both Sides.—"There is no doubt that a state of civil war exists, as a result of a labor fight in which the

errors and transgressions of both sides are salient beyond the common degree.

"In the first place we have a strike brought about by inadequate wages. There is little dispute that the wages against which the miners are striking were below the regular scale; and were cut in order that the owners of the mines might obtain an advantage in competing with other districts. That this would, if successful, only precipitate similar cuts in other fields and reduce the whole industry to the demoralization of two years ago did not weigh with these employers against the hope of obtaining a temporary advantage.

"Then the determination of the miners to prevent the imported men from working by force was obvious and opposed to peace and order. While there are claims that the deputies fired first, it is clear that if the miners had not been there in large force and armed for resistance there could have been no fight, no loss of life, and no overturning of the rule of law and order.

"There is, therefore, moral responsibility on both sides. We have no envy for the position of an employer who, for the sake of a transient profit, will insist on the extreme letter of his legal rights in a way that will precipitate bloodshed and arouse the most dangerous conflicts. Nor can we condone the action of men who even under this desperate excitement will array themselves against the law. It can not be ignored that when the strikers undertook to prevent the new men from working they attacked, not alone the operators with whom they were in conflict, but the whole fabric of legal right and social organization."—*The Despatch (Ind. Rep.)*, Pittsburg.

"The law outside of which the governor admits he is acting is the Constitution of the United States, which he swore to uphold, and the statutes of his own State, which he has sworn to enforce.

"By his own admission Governor Tanner is an anarchist, for he is not only disregarding these laws but he is employing the armed forces of the State to execute orders in direct conflict with these laws.

"How long will the people of Illinois tolerate a governor who boasts that he is conducting his office without regard to law, thereby becoming a self-confessed anarchist?"—*The Times-Herald (McKin. Ind.)*, Chicago.

TOPICS IN BRIEF.

COMPLETE returns show that the Czar has not succeeded even in disarming suspicion.—*The Tribune*, Detroit.

THE Chinese emperor may still be alive, but he is too shrewd to call attention to the fact.—*The Star*, Washington.

SHAKING plum-trees may be innocent enough, but the man who does it by letter takes big risks.—*The Leader*, Cleveland.

WE trust that Spain won't find it necessary to interfere with our Indian policy "in the name of humanity."—*The Tribune*, Detroit.



LETTERS AND ART.

THREE PHASES OF THE MODERN DRAMA.

WHAT are the essential characteristics of the drama of the last quarter of the nineteenth century, characteristics which distinguish it from the older drama of the romanticists? An answer to this question necessarily suggests another—namely, whether the modern drama presents permanent elements or is merely a passing stage of development, to be succeeded by another? A German critic, Edgar Steiger, in an elaborate work entitled “Das Werden des neuen Dramas” (The Growth of the New Drama) deals with these interesting points and attempts to forecast the next phase of dramatic evolution, which he believes will be radically different from the one we have witnessed. He analyzes all the important playwrights of our time, dwelling on the cardinal traits of each. He passes in review Ibsen, Hauptmann, Sudermann, and other German and French and Scandinavian dramatists, less known to fame, and closes with a study of Maeterlinck.

Herr Steiger's analysis leads him to the conclusion that the modern drama, while possessing many common features, subdivides itself in reality into three distinct categories or phases. Ibsen is the head and front of one school, Hauptmann and Sudermann of another, and Maeterlinck and his followers of a third. We may condense Herr Steiger's characterizations as follows:

Ibsenism primarily stands for an attempt to study life from the viewpoint of a certain scientific and philosophical tendency and to pass critical and satirical judgment upon the blunders, superstitions, injustices, and anachronisms of our time. Ibsen elevated the theater into a school of morals, and proclaimed a new cult—the cult of individualism. He boldly challenged traditional beliefs and conventional practices, and he did this under the inspiration of Darwinism and Nietzschean teachings. Ibsen, however, has not remained entirely consistent, for life can not be comprehended within any single formula.

Hauptmann is less of a moralist and more of a realist. He is the leading exponent of that school which has adopted the motto “*Natur, Wahrheit, Wirklichkeit*” (Nature, Truth, Reality). He and his followers aim to represent life exactly as it is, without putting any preconceived interpretation upon facts. Moreover, this school does not confine itself to the conspicuous, striking, and exceptional, but deals also with the ordinary, prosaic, fleeting, and transitory; with “*das Ewig-Augenblickliche, das Ewig-Alltägliche*.” It endeavors to impress upon us that the prosaic, even repulsive and ugly sides of human existence may have a beauty and significance peculiar to them and not suspected by the average observer. The heroes and heroines in the works of this school are often exceedingly plain and insignificant persons, but we are shown not only their individual traits, but also national and class peculiarities as reflected in their natures and conduct. Neither irredeemable criminals and villains nor angelic exemplars of virtue and perfection are found in the dramas of this school, because they are rare in real life.

The third school is that led by Maeterlinck. In the productions of this school we see an apparent departure from realism, but in truth there is only a logical development of the realist tendency. According to Maeterlinck the mere reproduction of the surrounding world is essentially unreal, because superficial. Life is not action so much as thought and emotion. It is the inner world of men that we should study if we would comprehend life, hence the Maeterlinck school lays stress on the psychological side of the drama. We are introduced to the spiritual nature of the characters, and their motives, impulses, and sensations are revealed to us in painstaking detail. We get to know people as they think and feel, and this is a more intimate and complete knowledge than that yielded by mere observation of actions. It naturally follows that in thus giving the spiritual nature preeminence, the universal human emotions triumph over those due to local or temporary conditions. In Maeterlinck we revert to the contemplation of the permanent and profound, and lose sight of national, racial, or class characteristics. This is why the social

drama or the drama of sympathy does not count Maeterlinck among its exponents; but notwithstanding his choice of subjects he is as truly modern as any of the other dramatists identified with the modern stage.

According to Steiger, there is to be no reaction from Maeterlinck either to the phase exemplified by Hauptmann or to that represented by Ibsen. There will be growth, advance, and certain signs already indicate the direction of the advance. The twentieth century will not occupy itself with the decadent and weak, with victims of circumstances or the social environment; nor will it content itself with depicting life as it is. The dramatic heroes of the future will be energetic and virile people, with indomitable will and a passion for the joys of life, with the instinct for rule and a highly developed sense of dignity and self-respect. There will be no dwelling on the miseries and inequalities of society; no vain lamentations. In fact, the humanitarian coloring of the modern drama is already out of date and incongruous. “In whichever direction we turn,” says Steiger, “we hear the approaching steps of the over-man.” In everything taking place around us is felt the nearness of the “mysterious stranger,” and whoever would understand the process of the germination of the dramatic art of the future should watch these signs of our time. There is, Steiger says, a longing for a new art, for a renaissance, and for a recovery of faith in manliness, strength, and healthy instinct. In other words, Ibsenism transfigured, with its pessimism eliminated and cult of individualism accentuated, will be the dominant dramatic art of the near future. There has been too much compromise with “bourgeois morality,” too much fear of the environment. Let the drama proclaim the coming of new and strong men, and as for the playwrights, Steiger winds up his examination by a summons to action. “*Lasset uns Männer schaffen!*” he says, with emphasis on *Männer*.—Translation made for THE LITERARY DIGEST.

ARE WE LOSING SHAKESPEARE?

IN talking, writing, and lecturing so much about Shakespeare, are we in danger of forgetting to read him? Mr. Mark H. Liddell fears that we are. In an article on “Botching Shakespeare” (*Atlantic Monthly*, October), he says, speaking of the best literature:

“We read about it, listen to lectures about it, talk about it, without having read it for ourselves; nay, sometimes lecture about it, like the professor of English literature whose lectures contained an account of a short dramatic poem by Browning called ‘Pippa Pass-és.’ Some of us do make a praiseworthy effort to keep up with our best literature, and we flatter ourselves that our effort is successful. But the very making the effort smacks of the artificial, and the success of it too often sows the seeds of distinctions which soon grow up to choke with self-conceit and priggishness the little plants of culture we nurse so carefully.”

Mr. Liddell finds, too, that there is a certain cant about the criticism of literature growing out of this artificial way of treating it, that exasperates the more sensible of us. For instance, we are told that the soul of Hamlet “has all the untransparency and complexity of a real soul”; that “one generation after another has deposited in Hamlet's soul the sum of its experiences.” Such criticism is pretty close to nonsense. It is the cant of a *cultus* that separates itself from the interests of our everyday life. Again, much criticism is not critical, it has no basis in fact; but we are asked to accept it as authority, and, not desiring any controversy over it, we draw a line between ourselves and the critic. Thus, as we grow older, we cease to be “literary,” but we are not Philistines, as Matthew Arnold has charged. Nor has the age grown careless of the things of culture. There is more culture in

a Western inland town to-day than the great cities had a generation ago.

Why is it, then, that so many fairly cultivated men must read lamely and haltingly the supreme poets of our race? Simply because we lack the necessary English education to read English literature easily. That is to say, we have not acquired the English words necessary to understand these poets. As we go through life and continuously add to our experience, we add at the same time words which are native to our thinking and fitting to our experience. It is the power of literature to call forth these words, and set them forth in the order the poet may choose. He weaves them together and our lives are caught in the tissue, whether we will or no:

"He [the poet] uses words that have been in our hearts at times when feeling was strong and deep; words which bitter memories cling to; words which lovers use; words fast knit into childish prayer; words of homely comfort when death's hand was heavy; words bound up with duty, hope, love, faith, and the best things we have known or hope to know. As they pass through our minds they stir us again, revealing us to ourselves as they reveal the poet's thought to us, and our hearts burn within us. They are English words worn by ages of English use—the oldest, simplest words of the language, and therefore the richest in association. They are the words of 'Home, Sweet Home,' 'America,' 'God Save the Queen,' 'Pilgrim's Progress,' the Bible (would that they were there given their modern English form, so that they might be more homely still!)—our English birthright."

This, Mr. Liddell calls reading understandingly; but there are experiences in our hearts for which we have no words, and when the poets express for us these experiences, we can not understand the expression. We try to understand the poet's words by a process of inference to words that we know, and the result is that the poet does not arouse in us the memory of our own experiences. That is precisely the trouble with our reading of Shakespeare. A great many of his words we have not learned to understand because we have not learned English. The fault of our misunderstanding lies neither with Shakespeare nor with the lack of our appreciation. To illustrate this thought, Mr. Liddell takes up the farewell discourse of Polonius to Laertes ("Hamlet": Act I. Scene 3) and gives us the meanings of various expressions used, showing that "within the compass of these seventeen lines there are nineteen forms of expression which an average educated man would fail partially or wholly to understand" as Shakespeare meant them.

Mr. Liddell says that we have not lost Shakespeare, nor is there real danger that we shall lose him for a generation. But we have lost Chaucer, we have lost Spenser, and we are losing Milton as popular literature; and shall we not ultimately lose Shakespeare? We shall lose him because, in our schools and colleges, we give to the learning of foreign languages and literature the time that we should give to our mother-tongue. To quote again:

"We might lose Shakespeare from our national literature, and still go on talking about Shakespeare, and buying sumptuous editions of Shakespeare, and reading books of Shakespeare criticism; the danger is in forgetting to read Shakespeare.

"And we shall lose this our richest literary possession if we do not take care. If we go on cajoling ourselves in the belief that, to read Shakespeare, all one needs is a knowledge of everyday English and a copiously annotated edition of Shakespeare's works; that it is not necessary to know the language of Shakespeare's time; that we have got along fairly well hitherto without much study of English, and things are good enough the way they are; that we can go on in our neglect with impunity—we shall find one of these days that we have lost Shakespeare, that the kind of English literature Shakespeare represents really plays no more part in the lives of the mass of us than the Vedas do.

"If we are going to keep Shakespeare, we must understand Shakespeare. Now, to understand Shakespeare, we do not need more notes on Shakespeare's text, more variorum editions of Shakespeare, more transcendental lectures on Shakespeare's life

and work. Most of us will agree that in these respects abridgment with better quality is the thing we need. What we do want is a widespread understanding of Shakespeare's language—nay, of English—an understanding wide and broad enough to reach into the public schools and touch the masses; that for every child who can decline a Latin noun, there will be two who know the rudiments of English historical grammar; for every boy who is reading Caesar's 'Gallic Wars,' there will be five reading Chaucer's 'Prologue'; for every college student who can read Homer's archaic Greek and be unconscious of its archaic form, there will be ten who can read Beowulf without having to translate it into broken-backed, cumbrous, impossible new English compounds; for every critic who grows enthusiastic over the human and humanistic qualities of the 'Iliad,' there will be a hundred who take these things and the knowledge of them for granted on every page of Shakespeare's plays."

INSPIRATION VERSUS TOIL IN CREATIVE LITERATURE.

THAT never-ending controversy between those who, with Carlyle, declare that genius is nothing more than the infinite capacity for taking pains, and those who define genius as unconscious inspiration calls forth two recent contributions, both on the side of inspiration: "The Paradox of Literature," by Arthur Machen in *Literature*, and "Inspiration," by Charles Leonard Moore in *The Dial*.

Mr. Machen declares that Carlyle's utterance is one of the most untrue things ever said. We quote from him the following paragraph:

"For this, it seems to me, is the paradox of literature—of all art, it may be said, but of literature in a more singular degree—that neither genius nor the result of genius has any relation to effort, to the process of taking pains. Some months ago I endeavored to show in these pages that the finest charms of the finest books were unconsciously created, and from the theorem thus stated one may deduce the corollary—that conscious effort, taking pains in fact, never results in the finest work. I am using the superlative deliberately, not for merely rhetorical purposes. 'Marius the Epicurean,' 'The New Arabian Nights,' most of Stevenson's books, indeed, may fairly be classed under the heading of fine literature; but one is confident that neither Pater nor Stevenson will ever be accounted by competent critics as makers of the finest literature. Both these men may stand as examples of the summit to which conscious purpose and effort in literature may attain; their achievement is high and fine, but not of the highest nor the finest. We have heard of Pater's long-enduring, patient labors, of the fevers and the chills which he suffered in the writing of his masterpiece, of the elaborate system of notes and memoranda, of the manuscript copied and recopied, interlined and altered year after year. Stevenson told us frankly how from his youth upward he toiled in his vocation; how he sought by all means to learn to write, setting himself in the class of the masters. And yet, with all this infinite taking of pains, neither the one nor the other accomplished anything beyond the second-rate. We know how a certain player, with a smattering of general information and more general literature, took the old creaking dramas, the chronicles, and the story-books in hand, and hacked and slashed and scribbled away for a livelihood, relishing the work heartily, no doubt, but wholly unaware of the dignity of his task. But Shakespeare's taskwork turned out to be the finest literature in the world. Sir Walter Scott, again, wrote his romances partly, it would seem, for the fun of it, partly that he might build a dubious Gothic palace and buy moors and woods. He wrote faster, and still faster, and the less the pains the better the result. The 'bow-wow style' was his phrase for his work, which will live while any romance is left in the world. Then there was an Anabaptist tinker—a fanatical, illiterate, and probably most unpleasant person—who tried to write a tract, and succeeded in inventing one of the best *picares* in literature. It is said that Defoe had the infinitely tedious design of making an allegory about somebody's state of mind—I forget whether it was Defoe himself or a friend of his, who refused to speak to his

family for twenty-eight years—but the symbol of 'Robinson Crusoe' has happily entirely overshadowed the thing signified."

Mr. Machen is thoroughly convinced that patience and perseverance count for little with the author in helping him to attain his desires; but sometimes they guide him into by-paths which he had never dreamed of, which he may probably have abhorred, to a goal entirely beyond his conception or desire. Mr. Machen thinks one of the greatest mistakes a writer can make is to "read up" a subject for the purpose of writing about it, or traveling to see a place, for the purpose of giving his narrative local color. Such methods always make dull books.

Mr. Moore's view of this subject is similar to Mr. Machen's. Words, he notes, very often mean more than their authors intended. He continues:

"I can imagine Shakespeare reading something he had written over-night and wondering how in the world he came to do anything so good. George Eliot says somewhere that a young girl's beauty has a meaning and significance of which the young girl herself is not aware. Similarly, combinations of felicitous words and rhythms have implications and perspectives and pregnancies which could not all have occurred to their writer during the brief moment of composition. The mortal has brought forth immortality, has given birth to something which is approximately perfect and imperishable. Whence comes this gift, this lucky inheritance of an estate outside the blood? I know not what to attribute it to but inspiration.

"There are writers who go about to reduce expression to an exact science, who believe we can arrive at verbal perfection by laborious toil. They hunt through dictionaries and obsolete books, and track the shy, wild animal, the *mot propre*, to its secret lair. And some of them, Flaubert and Stevenson for instance, spend half their days in confiding to their friends the horrors and dangers of the chase—the difficulties incurred in acquiring a good prose style. The older writers who used words reasonably well—Pascal or Swift or Goldsmith, for example—never seem to have had so hard a time. There is a fashion in these things. In Sheridan's days it was the proper pose for an author to dash off the brilliant act of a comedy in one night over a bottle of claret. Now the genesis of every word must be established, and the public made a witness of the parturition of every sentence. The facts were probably always the same. Skill and labor were required to cut and pile the fagots for literary bonfires, but the sparks which lit them had to fall from above. Lacking any magnetic connection with the source of fire, the beacons would fail to burn."

HALL CAINE'S DRAMATIZATION OF "THE CHRISTIAN."

HALL CAINE'S well-known novel, "The Christian," which he has dramatized for the American stage, was presented at Albany and Washington, and is now running at the Knickerbocker Theater in New York. Multitudes of people have witnessed and applauded it. The acting of the play, especially that of Miss Viola Allen in the star rôle, as *Glory Quayle*, is very generally praised; but the critics are not agreed as to the merits of the play itself. *The Home Journal* thinks the play will please more people than the novel, and the novel has been very popular. For one thing, the play ends happily, and that is a propitiation of the playgoing public for which the public can not be too deeply grateful to Mr. Caine. Undeniably the play is somber and "deadly in earnest"; but then there is that red-haired witch, *Glory*, laughing through it. *The Home Journal* outlines the plot, details of which Mr. Caine is constantly modifying. There is a prolog that enables one to grasp quickly the entire argument of the play:

"The first act opens on the saloon of the Colosseum music-hall on the night of *Glory's* triumph. In the midst of the festivities *John Storm*, having left his cloister for love of *Glory*, breaks in to force her away from the career on which she has but entered, and from her gay friends. She refuses again to give up her hope of fame in the great world, and he leaves her. Then follows a

scene between *Glory* and *Drake*. 'How can I ever repay your friendship?' says *Glory*, gratefully, to the man who has helped her to success. 'This way,' declares he, kissing her. 'I have dreamed a beautiful dream and it is gone,' is *Glory's* phrase of heartsick enlightenment, which ends the act.

"The dramatic climax of the play is reached in the third act, which deals with the crucial chapter in the book, the much-discussed scene in Garden House between *Glory* and *John Storm*—which in the novel seemed to imply the spiritual fall of *Storm* and the dishonor of *Glory*, and, by propitiating the humanities, to defeat the artistic *motif* of the book. In the play the scene is excellently managed, with subtleness, delicacy, and entire conviction to the audience and Mrs. Grundy that the proprieties are observed. This is the dramatic opportunity of the play for Miss



VIOLA ALLEN.

Allen as *Glory*, who, when *John Storm*, in his mad despair, seeks to take her life to save her soul, entreats and entices him, with memories of their happy youth and protestations of her love, to forget his wild purpose."

William Winter, of *The Tribune*, does not like the play:

"The public gains nothing from Mr. Caine's play, for the moral lesson of his book had already been imbibed, and his play is only a loose, distorted, inadequate, and ineffective synopsis of his book. It is the old story. The essayist insists that, being an essayist, he is also a dramatist, and the moralist declares that his doctrines and his precepts are the synonyms of action and pleasure. The province of fiction, says Mr. Caine, is to present a thought in the form of a story. There could not be a greater artistic error. The province of fiction is to tell a tale; that—and nothing else. The thought, the moral, the didactic element, will always take care of itself, and it should always be left to do so. Those authors who write novels and make plays for the purpose of teaching lessons, inculcating truths, revolutionizing society, and reforming mankind, invariably become tedious, and therein they defeat their own purpose. Charles Kingsley, Mrs. Humphry Ward, Mrs. Elizabeth Stuart Phelps, and Mr. Hall Caine are types of this class; their works are full of ability, but also they are full of weariness. They belong to the family of Tracts. They preach; and the preachments announce themselves as novels. Mr. Caine's 'Christian,' of course, contains some of the elements of a story—for it contains characters and incidents, and it shows, however roughly and spasmodically, the movement of many lives, against a background of social system; but it is overwhelmed with didacticism, it breaks the bounds equally of reason and of symmetry, as a work of art, and it insists so strenuously on 'rubbing in' its trite and perfectly obvious moral that, practically, it comes at last to be only a treatise on sociology."

The critic of *The Sun* praises the play and its performances generally. His closing remarks are:

"An uncommonly well-chosen cast proved efficient in all save

minor respects. The acting by Miss Allen herself, tho too manifestly laborious in the blithesome passages and somewhat declamatory in the serious ones, was so sincere, so touching in pathos and so vibrating in emotion that it deserved the applause which was given to it. It was a great night for her. The mounting of the piece was handsome, the music and other extraneous aids were adroit, and the individual contributors to the representation were deserving of such explicit commendation as may be given in these columns later."

The Times says of the play:

"From no conceivable artistic point of view could it be called a good play, yet, as stage pieces go nowadays, it is not bad. It contains three or four forcible scenes, and, while the laws of dramatic art and the minor canons of stagecraft have been generally ignored in its construction, it will doubtless serve Miss Allen's purpose very well for her first starring tour."

THACKERAY'S CONNECTION WITH "PUNCH."

THE sixth volume of the Biographical Edition of Thackeray is devoted entirely to his contributions to *Punch*; and Mrs. Ritchie's "Introduction" naturally has much to say of the circle of wits and artists who met every week at the famous dinner around "The Mahogany Tree."

It was early in 1842 that Edward Fitzgerald wrote to a common friend: "Tell Thackeray not to go on *Punch* yet." *Punch* was only a year old at this time, but Leech, Douglas Jerrold, and Kenny Meadows were all on the staff; and notwithstanding Mr. Fitzgerald's advice, in the middle of June Miss Fickletoby's "Lectures on English History" began to appear in its columns. They were not a success, and did not go beyond Edward III. By Christmas, 1843, Mr. Thackeray became a regular contributor, and took his seat at the *Punch* table, as a successor to Albert Smith.

What some of Thackeray's friends thought of his work on *Punch* may be learned from the following extract from Fitzgerald's letter to Frederick Tennyson. Mr. Fitzgerald had met a common friend, Stone, in the street. Stone loved Thackeray, but the latter's outspakings in *Punch* sorely tried him. Mr. Fitzgerald wrote:

"Stone worked himself up to such a pitch under the pressure of forced calmness that he at last said Thackeray will get himself horsewhipped one day by one of these infuriated Apelleses. At this, I, who had partly agreed with Stone that ridicule tho true need not always be spoken, began to laugh, and told him that two could play at that game. These painters cling together and bolster each other up to such a degree that they really have persuaded themselves that any one who ventures to laugh at one of their drawings, exhibited publicly for the express purposes of criticism, insults the whole corps. In the mean while old Thackeray laughs at all this and goes on in his own way, writing hard for half a dozen reviews and newspapers all the morning; driving, drinking, and talking, of a night; managing to preserve a fresh color and perpetual flow of spirits under a wear and tear of thinking and feeding that would have knocked out any other man I know two years ago at least."

At this time Mrs. Ritchie and her sister were small girls living at their grandmother's, and they saw their father only occasionally. She gives the following beautiful letter which her father wrote to her on December 30, 1845:

"My dearest Nanny: Your letter has made me and mamma very happy, and very sad too that we are away from our dearest little girls. But I for one shall see you before very long, I hope in a week from this day, and only write now to wish you a happy new year. How glad I am that it is a black *puss* and not a black *nuss* you have got! I thought you did not know how to spell nurse, and had spelled it en-you-double-ess; but I see the spelling gets better as the letters grow longer. They can not be too long for me. Laura must be a very good-natured girl. I hope my dear Nanny is so too, not merely to her schoolmistress and friends,

but to everybody—to her servants and her nurses. I would sooner have you gentle and humble-minded than ever so clever. Who was born on Christmas Day? Somebody who was so great that all the world worships Him, and so good that all the world loves Him, and so gentle and humble that He never spoke an unkind word. And there is a little sermon, and a great deal of love and affection from papa."

Thackeray's tribute to *Punch* was paid in the following memorable words: "There never were before published in this world so many volumes that contained so much cause for laughing, so little for blushing. It is so easy to be witty and wicked, so hard to be witty and wise!"

Mrs. Ritchie gives us the following glimpse of her father at this time when the popularity of his "Snob Papers" was helping to make *Punch* prosperous:

"All the writers of *Punch* have carved their names in turn upon 'The Mahogany Tree.' J. L. and W. M. T., and M. L., the first editor of these days, and the noble J. T., and dear D. M., whose sun-tipped pen and pencil reached so far, and A. G., who only writes delightfully as yet, but whose drawings will surely come to the fore. 'It is on record,' says Mr. Spielmann, 'how Douglas Jerrold would go radiant to the dinner when Mrs. Caudle was sending up *Punch's* circulation. Thackeray, too, first tasted the delights of wide popularity in the success of his "Snob Papers," and showed the pleasure felt in his demeanor at the board.' Mr. Spielmann quotes the beautiful elegy on my father's death which was written for *Punch* by Mr. Shirley Brooks:

"His heart wide open to all kindly thought,
His hand so quick to give, his tongue to praise."

"The lines are well known as they deserve to be, and they in truth describe my father as he was to his friends, rather than to the strangers, 'who but knew his books, not him.' As a boy and a young man, his sense of the ludicrous often carried him into the regions of nonsensical burlesque, and he has said to us that he wished some of his early and more personal jokes had never been printed. It must have been from such a feeling as this that he told Mr. Motley the 'Snob Papers' were those of his writings he like the least, and that he published a note of explanation when he withdrew a certain number of these papers from the collected edition."

What a flood of memories must have come into Mrs. Ritchie's mind as she wrote the following:

"Turning over the pages of *Punch*, and looking at the familiar titles and histories and pictures, the circumstances under which all these were devised come vaguely back to my mind again. Suns long set begin to shine once more through the old Kensington study-windows. My father's silvery gray head is bending over his drawing-board as he sits at his work, serious, preoccupied, with the water-color box open on the table beside him, and the tray full of well-remembered implements. To the writer her own childhood comes back and fills her world. The old friend who used to pose for him so often as a model in those days seems to be forty summers young again. There she is, sitting motionless and smiling, with black hair, in the stiff cane-bottom chair, while he draws on and dabs in the shadows. The cane-bottom chair, 'that bandy-legged, high-shouldered, worm-eaten seat,' is gone, tho one of its contemporaries still survives in our home; and as I look at the pictures of that time, and recognize one and another of the objects depicted there, I am always carried away from now to then. Why, the very coal-scuttle which Becky brought in with her own two hands still serves to warm the hearth where my family is assembled.

"It used to be a joy to us as we swung our legs in the school-room making believe to work on our historical studies upon the Plantagenets (beyond which race we never seemed to travel), or at exercises in literature (represented chiefly by Ollendorff's grammar and Cowper's poems), to be called from these abstractions to take a share in the great living drama of *Punch* or 'Vanity Fair' going on in the study below. We were to be trusted to stand upon chairs, to hold draperies, and cast a shadow, to take the part of supers on our father's stage. There were also the wood-blocks ready to fascinate us; and it was often our business to rub out the failures, and to wash the chalk off the blocks,

I still remember a dreadful day when I washed away a finished drawing for which the messenger was at that moment waiting in the hall."

His contributions to *Punch* ceased after 1854. Mrs. Ritchie tells us why:

"The 'Organ Boy's Appeal' was the last article he sent in. There is a letter to Mr. Evans, which gives the reasons of his resignation. He did not share *Punch's* views about Prince Albert, and he did not like the attacks upon the Crystal Palace and Lord Palmerston and Louis Napoleon, in all of which *Punch* was acting dangerously for the welfare and peace of the country, he thought.

"To his mother he writes: 'It was a general scorn and sadness which made me give up *Punch*, I think, more than anything else. I did not go with folks about *The Times's* abuse of the president. The later articles have been measured and full of dignity, I think, but the early writing was awfully dangerous. What we have to do is not to chafe him, but silently to get ready to fight him. Fancy his going down to his chambers with that article in *The Times*, in which he was called "cutpurse" and his uncle "assassin," and that one of *The Examiner* on "Killing no Murder," and saying: "See, gentlemen, the language of that perfidious Albion! Shall we suffer these insults, or reply to them by war?" Don't give any occasion to it by calling names, but when war comes, then, O ye gods! will be the time for doing.'"

Mrs. Ritchie pays this fine tribute to her father's well-known sympathetic qualities:

"One peculiarity which has always struck me in my father, and which I have never noticed in any one else to the same extent, was his personal interest in others and in their actions. He seemed to feel in a measure responsible for the doings of any one he was concerned with. His admiration, his appreciation, were extraordinarily keen for things which he approved and loved; in the same way, his feeling of real suffering and emotion over the failure and lapses of those with whom he lived was intensely vivid. This made his relations with others anxious at times—different, never."

ZANGWILL ON THE TWO CYRANOS.

MR. ISRAEL ZANGWILL has had the privilege of seeing both Coquelin (in Paris) and Richard Mansfield (in New York) play the part of *Cyrano de Bergerac*. In comparing the two, he expresses the opinion that Mr. Mansfield's interpretation is little below Coquelin's, and in some respects is superior to it.

To illustrate the fallibility of human prediction, Mr. Zangwill tells (New York *Herald*) with what doubt the play was launched, last season, on the Paris stage:

"Not a year ago in the city that never sleeps a gay supper party was discussing the prospects of a new play, on which, at one o'clock in the morning, the curtain had just fallen. The young author, who was of the party, shared the general uncertainty, and an English publisher offered to bet the best possible dinner to all the party that this 'Cyrano de Bergerac' would not run a hundred nights. The wager was accepted.

"Since that night much water has flowed under the bridges and much gold into the pockets of M. Rostand, who is rich and has no need of it; for, so far from being like his *Cyrano*, the genius of unsuccess, he is the very genius of success; all the more proof of genius that he can evolve so opposite a type.

"But if some prophet had told M. Rostand at that supper party that within nine months his play would become almost legendary throughout Europe, that it would sell in book form better than Zola's most popular novels, that a version and a perversion of it would be playing simultaneously in America, that articles would appear about it in every magazine and newspaper, that it would even revive interest in the biography and literary achievements of the real *Cyrano de Bergerac*, and that—greatest compliment of all—*les jeunes* of Paris would already be saying the verses are *mal faits*, what would M. Rostand not have offered to wager against that seer?"

So far from losing his dinner wager, "no one but a contemporary French dramatist can deny," says Mr. Zangwill, "that M.

Rostand has given us the best dramatic dinner of our times." He continues:

"Even as served up in English by Mr. Mansfield, with all the subtleties of Rostand's joyous 'preciosity' necessarily evaporated from the verses, the play is still greater—shall we say by a nose?—than any on the contemporary English stage. For the first time for many years we have the scent of poetry wafted across the footlights, we touch again the traditions of the masters, we breathe the high heroic atmosphere of 'the true romance.' They fit *Cyrano* well, those noble lines of Kipling:

"Thou art the Voice to kingly boys
To lift them through the fight;
And Comfortress of Unsuccess,
To give the dead good-night."

Mr. Zangwill avers that Mr. Mansfield's acting of *Cyrano* stops just a reasonable distance this side of perfection:

"America is fortunate to possess in Mr. Richard Mansfield an actor and a manager able to give adequate expression to M. Rostand's remarkable work. Let it be said at once that the entire representation is little less efficient than that at the Porte St. Martin, for if there are points of inferiority here and there, there are other details in which M. Rostand is better served by Mr. Mansfield. If the color and movement of the first act show some falling-off, there is still ample; if the overdose of noise at the finale of the battle-scene drowns *Cyrano's* recitation of '*Ce sont les cadets de Gascogne*,' and so spoils the climax, the scene itself is to the full as spirited; while in the stage management of the Gascon barons during *Cyrano's* temptation to crush *Christian*, and in the beautiful setting of the third and fourth acts, the American production bears away the palm. . . .

"Old stagers tell me that the late Mr. Fechter might have given us it, but I came too late for the late Mr. Fechter. But if Coquelin, speaking the original text, could not reproduce the impalpable poetry, how should Mr. Mansfield, clogged by an alien and a heavier tongue? And if—to turn to a side issue—Mr. Mansfield sometimes says his lines with less *finesse* and finer malice than Coquelin, it is only fair to allow something for the difference in the idioms, especially considering with what Gallic fire and grace Mr. Mansfield rolls off the few French words and phrases which he permits himself."

Coquelin, Mr. Zangwill finds, excels in the comedy parts of the play; Mansfield, in the more serious passages. Rostand's ideal might be found were both actors molded into one:

"And this side issue unexpectedly leads me into the very heart of the difference between these two great actors. Coquelin is, before all, a comedian; and I am convinced that tho Rostand gracefully dedicates his play to him, 'into whom the soul of *Cyrano* has passed,' it could only have been circumstances beyond the author's control that gave the play in the first instance to a comedian. And yet the result was not fatal; it was even in some degree felicitous.

"For the character of *Cyrano* is an almost impossible complex of every possible virtue, pushed to its Gascon extreme (and even, perhaps, to a vice in the instance of his abandonment of *Roxane* to a false widowhood). But such a character, even if psychologically possible, is not theatrically practicable in its full complexity, because there is no living actor who can play in the same breath *Hamlet*, the *Clown*, *Don Quixote*, *Romeo*, *D'Artagnan*, and '*The Ballet Monger*,' tho no doubt many feel themselves equal to these rôles in succession.

"Hence there is nothing left for the individual actor but to emphasize one set of traits from the total complexity. M. Coquelin accordingly emphasizes the humorous, the self-mocking, self-pitying aspects. He is full of facial expression and verbal nuance. But sometimes he sinks into a monotonous gabble, and whenever the scene calls for the high, the heroic, the tragic, he is unable to rise to it. Now this is really subtle truth to life. The heroic scenes are often played by homely people in unexcited language, without attitudes. Had Rostand written with this point of view, Coquelin would have been a greater *Cyrano* and Rostand perhaps a greater writer.

"But it happens that Rostand has written in verse and lifted up his theme to an artistic plane, in which the stage congruities demand heroic speech and attitude. His only concession to the prose of life is the nose, but even this nose is lifted up into the heroic—'his horn is exalted.' Therefore the traits selected for accentuation by Mr. Mansfield, or by his temperament for him, embody more of Rostand's *Cyrano* than those selected by Coquelin. . . .

"On the whole, then, Rostand's *Cyrano*, like *Roxane's* lover, can only be played by two men, each contributing his quota. Coquelin for the comedy and Mansfield for the heroic episodes would perhaps give us the ideal *Cyrano*. For if Coquelin fails occasionally in the heroic, Mansfield's too forceful conception makes even more improbable *Cyrano's* weak, *Hamlet*-like abandonment of *Roxane's* love after *Christian's* death."

SCIENCE AND INVENTION.

A POETICAL VIEW OF SOME SCIENTIFIC FACTS.

IN an article headed "The Joys and Sorrows of the Atom" (*The Humanitarian*, London, October), Dr. G. E. Bailey calls attention to some of the most striking analogies between the behavior of ultimate atoms and that of human beings. As we are built up, complex structures as we are, of these simple bodies, it is perhaps not surprising that such analogies exist. The materialist has often pointed to them as proofs that the subtlest emotion is but a phase of physical movement, but Dr. Bailey simply regards them as illustrations of what he calls the "poet's view" of nature, which may be summed up by saying that the universe is permeated with life, whose ultimate essence resides in the atom itself as well as in its most complex combinations. For his illustrations, Dr. Bailey starts with the opposite emotions of love and hate. He says of these:

"Take two transparent, colorless solutions looking like water; one of nitrate of silver, the other of common salt—chlorid of sodium. Mix them together and you have instantly a liquid and a solid. The chlorin loves silver better than sodium, while the nitric acid is indifferent and glad to get rid of silver on any basis. So there are two divorces and two marriages, and the original solutions become solid chlorid of silver, and liquid nitrate of sodium. It is curious to note, by the way, that silver and gold, so precious in the commercial world, are despised and rejected in the chemical world; chlorin being about the only one who is ever ready and eager to marry for money.

"The whole science of chemistry has grown out of tabulating such likes and dislikes, loves and hates, attraction and repulsion, of the two classes, bases and acids."

Dr. Bailey finds even what he deems to be the germs of morality in the chemical world. He says:

"Water loaded with impurities, if given a chance, will crystallize—freeze—into pure water, and the sediments left for a long time crystallize into purity. Follow crystallization from snow and salt to rubies and diamonds, and you will learn that the molecules of atoms have a stern code of morals. Their first aim is to be pure; their second is to be perfect in form; and their third is to act in harmony. On the harmonious action of the atoms, and on pure, perfect molecules, all of the gigantic chemical industries of to-day depend. In the chemical world harmony is perfect law, and discord is crime, and we find that good attracts good and improves it, while evil attracts evil and is made worse."

Of the atomic analog of immortality Dr. Bailey says:

"Burn a piece of wood and it passes out of existence, dies, as a solid, yet this is only a change from the plane of solids to that of gases, from the visible to the invisible. There is no annihilation, no increasing, no diminishing, only dispersion and change of form, to be followed by collection of a new form. There is no loss of force—as heat, light, electricity, magnetism, and chemical force are all transmutable into each other. Anything that looks like death is but a token and certificate that life is about to start anew on another plane."

Vitality is illustrated thus by our author:

"Bring some ammonia and muriatic acid near each other and watch the cloud of chlorid of ammonium that forms. The restless atoms have rushed out to meet each other. It is impossible to comprehend the energy of these atoms; but just as it is possible to weigh the infinitely great stars, so it is possible to measure the vitality of these atoms. . . . Not only do atoms seem instinct with a desire for life, and the inorganic ever show a tendency to run into the organic, but each atom *is* a life; and life in its rudiment is a property of all matter. The life principle, varying only in degree, is omnipresent. There is but one indivisible and absolute Omniscience and Intelligence, and this thrills through every atom of the whole Cosmos. The elixir of life lurks in every mineral, as well as in every flower and animal throughout the

universe. It is the ultimate essence of everything on its way to higher evolution. The true explanation is then only to be found in the dynamics of spirit; that spirit which is not substance, but is the law of substance; not force, but the revealer of force; not life, but which makes life exist; not thought, but the consciousness of thought; the sole and single source of power. When we attain to the conception of a living material universe, animated by spirit, the mystery of nature is solved. The Cosmos is not, as some would have it, a vast machine wound up and set in motion with the certainty that it will run down; it simply changes from one form to another; ever evolving into higher forms on higher planes. The force that originated and impelled, sustains and is the Divine Spirit, which

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

The law of birth, growth, death, of endless destruction and perpetual renewal, is everywhere seen working throughout the Cosmos, in nebulae, in sun, and in world, as in rock, in herb, and in man, all of which are but passing phases in the endless circulation of the universe, in that perpetual new birth we call nature.

"This may be called the poet's view, but it is forced upon us as also the highest generalization of modern science."

WIRELESS TELEGRAPHY BY MEANS OF LIGHT.

IN the various forms of so-called "wireless" telegraphy, about which we have been hearing so much lately, the electric waves that carry the message spread equally in all directions, so that any one who has the proper receiver can read the signals. Attempts to collect and concentrate the waves have not yet been practically successful. This disadvantage has led a German experimenter, Herr Karl Zickler, to experiment with a method in which he utilizes the influence (discovered by Hertz in 1887) of certain light rays of short wave-length on electrical discharges. He describes his device at length in the *Elektrotechnische Zeitschrift*, but our quotation below is from an abstract in *The Engineering Magazine* (October). According to this magazine:

"The most effective rays for this purpose are the ultra-violet, and, as these are transmitted by quartz and obstructed by glass, this fact is utilized in connection with the method of transmission.

"The source of light in the transmitter is an arc lamp, the rays from which are reflected and collected by a lens of rock crystal and projected upon the receiver. The latter consists of a glass vessel, closed air-tight at the end by a truly parallel plate of rock crystal, and partially exhausted of air. In front of the receiver is placed a rock crystal condensing lens, and within the exhausted chamber are the two electrodes, one of which is an inclined disk and the other a small ball. These electrodes are connected with the secondary portion of an induction-coil, and, when the ultra-violet rays fall upon the inclined disk and are reflected to the ball, a discharge will be produced, which may be used either with a telephone or a coherer to be read.

"The signals are sent by alternately interposing a plate of glass in front of the rays issuing from the transmitter, and removing it therefrom, the interruptions corresponding to the make and break of a telegraph key.

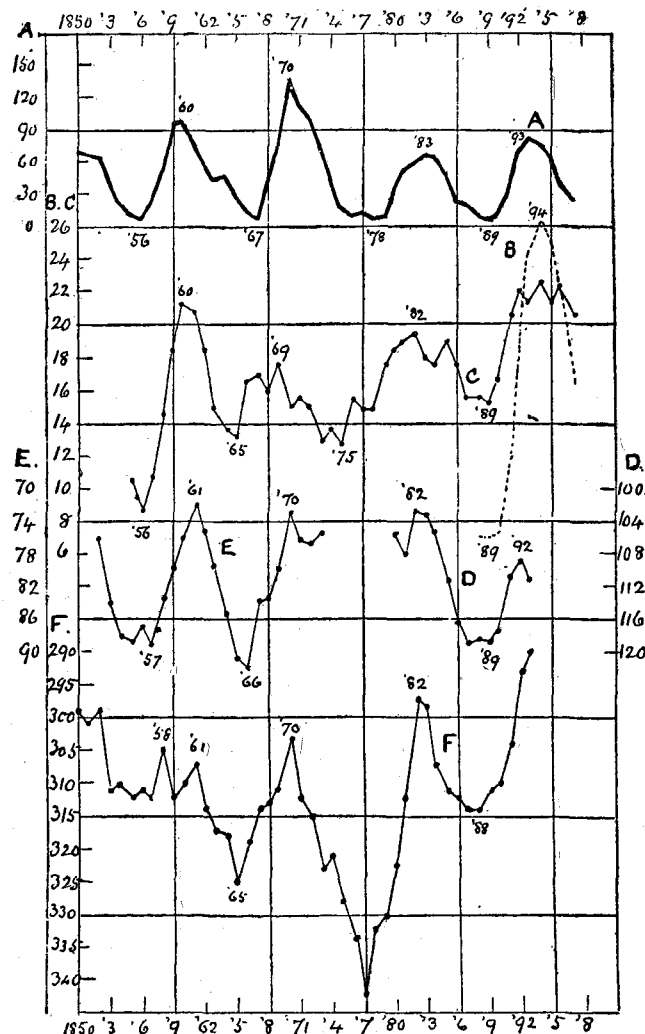
"Since the glass does not produce any variation in the visual effect of the rays, the signals can not be read by sight; hence such an apparatus, in the form of a searchlight, might be used to communicate from one ship to another, without revealing the fact to onlookers.

"Herr Zickler has made many experiments to verify his conclusions, and appears to have demonstrated the feasibility of his idea in practise.

"He is now making the arrangements necessary to carry on further experiments at greater distances than were at first attempted. The early trials were made with a distance of only 50 meters [163 feet] between the transmitter and receiver. It is claimed that, while the distance to which messages may be sent by this system is limited mainly by the strength of the light, it is also dependent to a certain extent upon the nature of the light, the strength of the current, and other conditions."

SUN-SPOTS AND LIFE ON THE EARTH.

MOST people know that the frequency of spots on the sun's surface increases and decreases with regularity, each increase and decrease taking about eleven years. The frequency of auroras changes also with corresponding regularity, indicating a certain connection between the two phenomena. An equally certain relation with magnetic changes has been established. Attempts have been made to bring other and very different phe-



A.—Sunspot Curve. B.—Smoothed Curve of first flowering of chestnuts, near Paris. C.—Smoothed Curve of return of Swallow to Central France. D.—Smoothed Curve of average first flowering of five plants in Hants. E.—Smoothed Curve of first flowering of *Ribes Sanguineum*, Edinburgh. F.—Smoothed Curve of death-rate of male persons, eighty-five and upwards, in England. (D, E, and F are inverted curves.)

nomena into line, and at one time there was quite a mania to establish relations between the "sun-spot period" and almost every occurrence of our daily lives. In *Knowledge* (October 1), Mr. A. B. MacDowall gives an interesting account of some of these relations, both proven and unproven. He says:

"Is there any connection between the sun-spot cycle and physical phenomena around us? We may reply with a confident affirmative, for the proof that magnetic variations are related to that cycle is clear and cogent. The same may be said about frequency of auroras.

"There can be little doubt that the electrical condition of our globe with its atmosphere touches life at many points. (A familiar example is the susceptibility of some people to the influence of an approaching thunder-storm.) The subject, however, is largely a *terra incognita* at present.

"Does the sun give out more heat when spotted, or when (comparatively) spotless? And does our atmosphere manifest such difference, if it exists? Have we more severe winters, hotter

summers, etc., during one phase of the sun-spot cycle than during the opposite phase? and if so, what is the nature of the relation? Such questions are still (in the opinion of many) *sub judice*.

"There is reason to believe, I think, that we have more winter cold about the time when there are few spots than when there are many. . . . It would seem that the sun is hottest when spotted. The cold of winter is mitigated. Some say that the spotted sun gives us hot summers as well as mild winters.

"Now we know how a great deal of cold in the late winter and early spring affects the life of plants, retarding their growth, and the life of migratory animals, delaying their return. If, then, this cold varies periodically in a cycle of about eleven years, should there not be a corresponding variation in the data of phenology?"

After explaining that "phenology" is the science that treats of the dates at which given plants come into leaf or flower and the dates at which certain animals are first seen, the author goes on to ask:

"Do we, then, find that the variations in those dates show any correspondence with the variations of temperature and of the sun-spots in a period of eleven years? To this an affirmative reply has been given recently by the eminent French astronomer, M. Camille Flammarion.

"Some time ago he commenced observing the chestnuts at Juvisy Observatory, near Paris, recording the days on which leaves and flowers were first seen. He has now a uniform series of thirteen years of such records (1886-98). He draws a curve to represent (say) the date of first flowering of the chestnut, in this way: The dates, ranging from April 4 to May 9, are first changed into numbers, calling the latest No. 1, the second latest No. 2, etc. Then the thirteen years series of these numbers is smoothed with averages of four (averaging the first four, then the second to the fifth, and so on). These smoothed values yield the curve B in our diagram. The thing to be noted is, that high points in it represent early dates, and low points late ones; and there is good agreement with the last sun-spot wave (curve A), the earliest dates being near sun-spot maxima and the latest near minima.

"These data are obviously too meager, however, to base much upon, and M. Flammarion has recourse to several longer records, showing the dates of return of some migratory birds (the swallow, the cuckoo, the nightingale) at a place near Moulins, in the center of France (the Parc de Baleine). The longest record is that of the swallow, and the smoothed curve for it (drawn on the same principle) is that marked C. A correspondence of the same kind, not indeed absolutely perfect, is here apparent. The swallow returns later, on the whole, near minimum sun-spots than near maximum. The dates here range from March 19 to April 11. Curves of the two other birds are given by the author as pointing to the same influence.

"With regard to temperature, M. Flammarion finds that a smoothed curve of the mean temperature of March and April (months of great importance to vegetation) corresponds with the sun-spot curve, and also fairly represents the temperature variation of the whole year.

"Coming to our own country [England] we may, if I mistake not, find the same influence at work; and I may be permitted to recall, in this connection, some curves which have appeared elsewhere.

"D is a curve drawn from data in the annual reports on phenological phenomena presented to the Royal Meteorological Society. It represents the flowering of plants in a district of Hants. The five annual dates of first flowering of five plants (viz., coltsfoot, wood-anemone, blackthorn, white oxeye, and dogrose) from 1878 to 1895, translated each into the number of the day in the year, are added together and an average taken. Then the series is smoothed with averages of five (to get rid of minor waves of variation). Here a high number represents the opposite of what it does in M. Flammarion's curves, viz., a late date, while a low number represents an earlier date. The curve is an inverted one, the numbers increasing downward. E is a curve got similarly from a record of the first flowering of *Ribes Sanguineum* (or flowering currant), at Edinburgh, 1850-75.

"Both of these curves appear to indicate late flowering about the time of sun-spot minima, and early about the time of maxima.

"Cold retards the beginnings, the first signs of life; it often

accelerates the end of life. We know that a sharp snap is fatal to many of the aged and the weak. The Registrar-General's reports give us an opportunity of seeing how the death-rate of old people varies from year to year. If we take the series for males eighty-five and upward, and make a smooth (inverted) curve of it (F), we find it has considerable suggestions of a relation to that variation in winter cold whose effects we have been tracing, and the origin of which, as of much else, may probably be found where—

"The very source and fount of day
Is dashed with wandering isles of night."

CREATION FROM MATTER AND FORCE.

"GIVE me matter and force," a celebrated physicist is reported to have said, "and I will construct the world." This somewhat extensive task, or at least a description of it, has been undertaken by Herr W. Kotzauer in *Der Stein der Weisen* (Vienna), who, in a leading article entitled "Force and Matter," attempts to sketch the evolution of the universe, including that of living creatures. He assumes the existence of matter and force, but after this assumption he admits no creative act. Herr Kotzauer's terms are not all familiar to students of modern science, but in the main his description accords well with the ideas of men who, like Haeckel and Huxley, find the forces of world-development in matter itself. Says Herr Kotzauer:

"The continuity of energy depends on its transfer from one material body to another. No gap breaks this continuity; from the action of like forces come like movements, and thus we see uniformity and order in the universe instead of the chance succession of the same forms and movements.

"Matter and force are the elements of the working of the universe. Wherever we see a material body, there are matter and force in closer relation to one another, which is what distinguishes the body from the surrounding space, also filled with matter and force. Matter and force are as unlimited as the universe itself; there can no more be an empty place in space than there can be a timeless period in time. Force bestows life and motion on matter; matter is lifeless, without any power to move or alter itself. Force brings about all the changes in matter that our senses seem to tell us of; it is force alone that causes these, matter remaining ever the same.

"A tree grows from the earth; its branching roots suck up the necessary matter for its structure, and distribute it to the whole form. An animal crops the grass and so furnishes substance to its blood, lungs, hair, etc. The matter remains always the same, and only the altered relations of matter and force bring about these apparent changes. But we must distinguish between different kinds of force according to its relations. Bound force can bring about no motion as such, it only lends to matter the impress of its own condition—its closer or looser relationship. Unbound force is the cause of motion, it alone is able to separate the bound forces, that are fastened to matter, and thus to draw farther apart matter itself and put it in movement. Did not unbound forces continually pass through our bodies we could have no life, for these bring about the change of matter within us, which is necessary to life; the bound forces only maintain the structure of the body, these alone could not cause motion any more than the particles of matter alone could adhere to one another. For matter has no binding power, this is due to the forces that are inseparable from it; these therefore are the cause of the solidity of a body.

"The more continual the exchange of forces is, the more constantly do free forces pass through all matter and bring about continual changes, whether the relationship between matter and force is a loose one or whether it subsists in the nature of the body.

"Let us imagine ourselves back in the time when our earth had no living inhabitants. No living being could arise from the solid crust, for its constituent substances, by means of the forces contained therein, were already in stable relations to one another. In looser relations and in constant motion were those substances of which the ocean and the atmosphere were composed. All bodies consist of force and matter. But here the force was not

at rest in relation to the matter; it could bring together no great bodies and so build up solid masses. As soon as the future enclosers of earth's crust could get near it, as soon as these shell-shaped masses could establish inner relationships between their molecules, then millions of smaller and larger masses of such molecules clung together and made up clearly defined bodies. The constant movement of these mobile masses kept the whole mass also in continual motion, and would not allow it to come to rest. Millions of such bodies must have been formed; millions of such bodies found no inner molecular connection; they could not maintain their existence. On this account no such stable condition as that of the solid crust was possible here.

"In the case of many of these bodies an increase of size was possible only by an influx of matter and force, which acted to disturb the balance of forces in the body, whereby these latter, forming new substances with forces corresponding, but not harmonizing, must by the orderly action of the body forces have been expelled from the body. Thus there occurred opportunities for progress, room for improvement, and place for the differentiation of inharmonious mixtures of matter and force. These bodies discovered for themselves a sphere of activity; the flowing forces brought matter to them and by their different action caused different motions within the bodies, with different combinations of force and matter, whereby continually the body forces progressed and were systematized, and injurious or superfluous and unpromising combinations were eliminated."

We have not space to follow Herr Kotzauer further, but we have quoted enough to show how, by his processes of recombination and differentiation, he is able to suppose the development of almost any form of matter, living or dead, simple or complex.—*Translated for THE LITERARY DIGEST.*

THE STOMACH AS A FACTOR IN EVOLUTION.

THE stomach, or the use we have made of it, according to Mary Henry Rossiter, has been a powerful agent in shaping the course of human progress. In general, so far as this factor is concerned, there has been not progression but regression, for we have brought countless ills on ourselves by eating what does not agree with us. Says the writer (*Good Health*, October):

"From the standpoint of hygienic philosophy, it is far more reasonable to conclude that man has descended rather than risen from his first estate. Dietitians have proved that from the beginning of civilization there has been a steady departure from the use of natural foods. Primitive man lived upon simple grains, raw fruits, and nuts as they grew on bush and tree. He did not know how to make mince-pie and plum-pudding, or the later *pâté de foie gras* and chafing dish dainties. Primitive man was strong, full of vital power, commanding in stature, and lived to a good old age, untroubled by tuberculosis, appendicitis, nervous prostration, toothache, headache, locomotor ataxia, and a thousand other ills which shorten his life to-day. Every indication goes to show that while the race has been gradually advancing in knowledge and experience, it has just as surely been degenerating physically.

"All through the ages the progress of the human mind has been checked by the weakness and disease of the body. Are there any who doubt that if the design of nature had been followed, if that noble and giant physical dwelling that was intended to be the first inheritance of every man had been preserved and transmitted in all its perfection and its wonderful adaptability to the infinite and varied needs of the mind, the evolution of the civilized man from the early savage would not have required such tremendous sacrifice of health and vigor, and what we call advancement and the higher life to-day would have been immeasurably eclipsed by the brilliant glory of the perfect man—the developed mind in the natural body?"

That the digestive organism has been the most active agent in this "painful and perverted evolutionary process" the author considers easily demonstrable. She says:

"It is now beginning to be discovered that for centuries people

have not eaten the right foods to make the best bodies. They have been ignorant of the physiological laws of nutrition, of the proper combinations and proportions of essential elements, of the vital importance attaching to such knowledge. They have cultivated artificial and abnormal tastes, sought momentary gratification in eating, and gradually demoralized their natural instincts. The influence of heredity, good or bad, is cumulative, and tends to increase in geometric proportions. . . . The fact that, notwithstanding the eternal warring of his members, man still preserves so much of goodness of heart and strength of mind is the best evidence there is of the constant indwelling of the divine life in humanity. . . .

"If a man eats wrong foods, the result is manifested in his whole being. If he overeats, his stomach makes him sleepy, dull, and cross. His mind is confused and sluggish. If he habitually overeats, this condition becomes chronic, his entire body is poisoned, his brain secretes an inferior quality of mind, and he transmits to his children a constitution and an intellect weaker than his own. On the other hand, if he does not eat enough, or if the food that he eats is not sufficiently nourishing and does not supply all the needed elements in the right proportions, the man becomes anemic—impoverished in blood and brain. Again, excessively stimulating food brings about a condition of the blood still more potent in changing and modifying character than eating too much or eating too little. . . .

"The influence of the stomach upon character has always been recognized by religious sects, especially in monasteries and nunneries. It has been recognized by thinkers and philanthropists, as scores of illustrations could testify. It has been recognized by schemers and plotters, who have used its agency upon their victims. But its constant and inexorable power, from the earliest ages, in causing the permanent modification of the entire human race, has been little considered."

Light from Sugar.—"There are phenomena attending the formation of crystals which are apparently quite distinct from chemical action," says *The Lancet* (London, October 1). "When, for example, a hot saturated solution of arsenious acid is allowed to cool the act of crystallization is accompanied by a flash of light. As each crystal forms there is a short, sharp glow, indicating the release of a certain amount of latent energy in the form of light radiation. A related phenomenon would seem to be the case when two pieces of cane-sugar are quickly rubbed together. The flash is perfectly distinct and bluish-white in color, the light extending into the substance itself far below the surface. Some interesting experiments on this manifestation have recently been made by Mr. John Burke, M.A., the results of which were communicated to the recent meeting of the British Association of Science at Bristol. By mounting disks of loaf-sugar on a lathe and projecting a hammer on the rotating surface an almost continuous luminosity was obtained. The wearing away of the sugar is compensated for by arranging a gradual approach of the piece to the hammer in exact accordance with the amount of sugar scraped away. In this way the spectrum has been observed and photographed. From these observations it would appear that the luminosity can not be due to the particles of sugar becoming red-hot or white-hot by the impacts, the indication being that the light produced is due either to some change in the configuration of the crystals of sugar or to some sort of chemical action set up between the sugar and the surrounding air at the freshly formed surface. The fact, however, that the surrounding medium does not seem to affect either the color or intensity of the luminosity suggests that the effect is not due to any influence of a chemical nature of the surrounding medium on the sugar, but favors the former hypothesis that the luminosity is due to some structural disturbance in the sugar itself. This ingenious and pretty study is being pursued further, and the results should lead to some interesting observations. Light is so often a manifestation of physical change that it is probable some day we shall derive it for illuminating purposes in a totally different, much simpler, and less clumsy way than obtains at present."

New Explanation of the X Rays.—In a paper read recently before the Institution of Electrical Engineers, London, G. J. Stoney, the English physicist, quotes and extends an ex-

planation of Roentgen radiation first made by Sir George Stokes as given in an abstract made by *The Electrical Review*. The explanation amounts briefly to this: "That cathode rays consist of negatively charged missiles, shot in showers like hedge-firing from the negative electrode against a target which receives and suddenly arrests them; and that the Roentgen rays are due to the independent pulses propagated through the ether when the advances of their negative charges are thus abruptly stopped or altered. According to this view, the radiation from the target reaches the object which is being skiagraphed as an undulation consisting of irregular pulses." Mr. Stoney shows that this irregular undulation can be resolved into trains of waves of different lengths, "among which waves of short wave-length are abundant if the hedge-firing have been sufficiently violent and irregular." The radiation which traverses the space between the target and the object thus consists of trains of waves of various wave-lengths, each advancing through the ether independently of the rest. "All these constituent trains encounter the object, which is of such a kind that it is opaque to those of longer wave-length, while it allows those of short wave-length to pass on and reach the fluorescent screen. These, accordingly, are what produce the Roentgen effect. The more violent, abrupt, and irregular the hedge-firing, the more abundant will these essential constituents of short wave-length be."

Alcoholism among Animals.—"The taste for alcohol," says the *Revue Scientifique*, "is not the privilege of man alone. It is well known that the horse will eagerly drink a quart of red wine, and that dogs love beer. The exploits of Gideon in Zola's 'La Terre' attest from the standpoint of literature the bacchic tastes of the animal. Now *Médecine Moderne* tells us of a demonstration, made by Mr. Tutt, of London, that even butterflies may go on a spree. In a public lecture, Mr. Tutt shut up in a case male and female butterflies with flowers of divers species. Now, while the female butterflies quenched their thirst modestly by sipping a few drops of dew in the calyx of a rose, the males indulged in characteristic intemperance. They went straight to the flowers whose distillation produced the most alcohol, and indulged in their juices till they fell senseless where they stood. The butterflies were dead-drunk. To further convince his auditors, Mr. Tutt introduced into the case a glass of water and several glasses of brandy. The male butterflies, without hesitation, chose the brandy. The fact does not admit of doubt. Male butterflies in a state of freedom are often attracted by the emanations of a glass of gin that has been left on a garden table, and having drunk of it to excess, sleep the heavy sleep of drunkenness."—*Translated for THE LITERARY DIGEST.*

SCIENCE BREVITIES.

"THE first wire-wound gun ordered by the United States is expected to be delivered at the proving-ground at Sandy Hook, New York harbor, some time in October," says *Cassier's Magazine*. "This gun will be of 10 inches bore, 45 calibres in length, and will weigh 30 tons. The contract specifies a normal initial velocity of 2,600 feet per second, or 300 feet per second more than that required for any hooped gun now in the United States service. J. H. Brown, the inventor of this type of gun, is confident that it will stand a charge sufficient to raise the muzzle velocity to 2,988 feet per second without material injury to its structure. From official experiments already made at the Sandy Hook proving-grounds with an experimental 5-inch Brown gun, this initial velocity appears not only possible, but probable."

"A NEW incandescent filament for electric lights has been announced by Dr. Auer von Welsbach, the inventor of the incandescent gas-light," says *The Engineering News*. "He uses a filament of osmium, a rare metal, coated with a refractory oxid, like thoria. Osmium is found as an alloy of certain ores of platinum and iridium; it is a bluish-gray metal, 191.1 in atomic weight, and has the enormous specific gravity of 22.477, making it the heaviest substance known. It is practically infusible and resists temperatures in which platinum and iridium volatilize. It is well known that the intensity of light emitted by incandescent substances increases rapidly with their absolute temperature; hence, when osmium is heated in a vacuum by an electric current strong enough to volatilize platinum, it emits a white light of agreeable color, but of great intensity. By coating the naked filament of osmium with the highly refractory oxid, it stands a greater temperature still. Economy in the production of electric light is the end sought by the use of this new metal; but osmium now costs \$1.10 for 20 grains, hence the new light is likely to be only a scientific curiosity."

THE RELIGIOUS WORLD.

THE EVANGELIST MOVEMENT IN GERMANY.

THE religious world of Germany is engaged in a lively discussion over the merits and demerits of the proposition to appoint "evangelists," who shall cooperate with the regular pastors and congregations in the attempt to instil a more vital Christianity in the life of the state churches. It is recognized on all sides that some agency is needed besides the ordinary preaching of the Word and the traditional methods of church work to awaken the more or less formalistic religionism of Protestantism to a keener perception of its duties. Conferences, synods, and church periodicals have in recent months discussed the proposed innovation, which has rapidly come into the foreground as the burning question of the day in Protestant Germany. One of its chief advocates is the prominent Pastor Adolf Stöcker, formerly court preacher and personal friend and adviser of William II., and now the energetic head of the Berlin City Mission Society, and really the most influential evangelical minister in the Fatherland. In a special brochure on the subject, entitled "Richtlinien für eine Evangelization in Berlin," the author lays down a number of propositions that indicate the method of the proposed evangelistic propaganda. In substance they are as follows:

1. Evangelization, in the biblical sense of the term, is every proclamation of the Gospel, the special purpose of which is to awaken in the soul a living faith in Jesus Christ as the crucified and risen Son of God. Evangelization, in the narrow sense of the term, is a free offering of the message of salvation in addition to and in support of the regular congregational preaching by persons particularly endowed with the Spirit for such purposes.
2. In order that evangelization may attain its true ends, it is desirable that the work be done as much as possible in connection with the church as now organized. This can best be done if the pastors and proper church authorities direct this evangelistic work.
3. The subjects to which this evangelistic preaching is to devote itself are chiefly the great fundamental truths of salvation in accordance with the Scriptures and the Confession of the Evangelical church. It is expected of the evangelists that they be filled with the zeal and ardor of the church of the Reformation, and throughout take into consideration the existing order of things in the church.
4. The evangelistic work, appointed by synod or congregation, nevertheless maintains its full independence of action. It is, however, desirable that those who are engaged in this work should make full and regular reports to the proper church authorities and cooperate with these.
5. The money needed for this work, such as salary of evangelist, traveling expenses, etc., is to be secured (a) by collections at meetings, (b) gifts of the friends of the cause, (c) gifts of congregations, (d) appropriations from synodical treasury.

The opposition to the movement is, however, as determined as its advocacy. Here again the old story of extremes meeting proves to be true, since this opposition is headed by the ultra-conservatives or confessionals on the one hand, and by the radicals on the other. Probably the most prominent opponent of the agitation so far has been the veteran Professor Beyschlag, of the University of Halle, the author of the famous "Life of Christ" and other classical theological works. In the *Evangel-Blatt* (No. 9) he devotes a long discussion to the movement. His chief argument is the claim that the whole agitation is an exotic plant, not in harmony with the history and the spirit of the Evangelical church of Germany; and that the proper persons for heading such an agitation successfully are not to be found. Among other things he says:

"Even if the attempt should prove successful of extending this Methodist movement to larger circles of the German church, it would soon become extinguished as were the fires of American

revivalism forty years ago. For it is not only of importance to arouse the feelings and consciousness of 'sin and grace,' but the whole man, with his reasoning faculties and his will, is to be filled with the Spirit of the Gospel; and this is to be done in an immeasurably richer manner than can be done by the meager extracts offered by the orthodox or the Methodistic schemes. Least of all will a people having a history of its own and conscious of the practical moral problems to be solved by it, be won by a type of evangelization that harmonizes with its character as little as water does with oil."

Still more sharply is the agitation attacked by the *Grenzboten* (No. 36), chiefly on the ground that the movement contemplates a church within a church that will eventually overthrow the present order of things. The movement throughout the discussion is characterized as a "Protestant Jesuit mission," and educated Protestants are warned against giving countenance to it. The author does not sign his name, but states that he is a layman and that his voice is representative of the sentiment prevailing in the pews.—*Translations made for THE LITERARY DIGEST.*

DR. DE COSTA'S INDICTMENT OF PROTESTANTISM.

THE Rev. Dr. B. F. De Costa, in one or more sermons preached from his pulpit in the church of St. John the Evangelist (Protestant Episcopal), New York, has declared that Protestantism is waging a losing battle in religion, in morals, and in theology. In an interview (*New York Herald*) Dr. De Costa repeated the main points of what he had had to say, asserting that the sectarian squabbles of modern Protestantism are making a failure of all the efforts put forth for the church. Religion, however, is not a failure, and the Doctor looks "for a revival of the Christian spirit which is above all littleness." We quote further:

"The immorality of the present day is something awful, and what are we doing to check it? The Roman Catholics are doing much more. The more intensely Protestant a people the less religion is brought to bear with united efficiency against vice. There is no class of women in the world, I believe, so pure as the Catholic Irish in Ireland, as the Blue Books of Parliament, quoted by Mr. Stead, prove; and in highly Protestant strict Scotland, the monthly reports of vice, published in the papers almost without a sense of shame, are something awful. What I said in my sermon, and what I repeat, is that Protestantism is fighting a losing battle, not only in religion and theology, but in morals.

"The Protestant church has not the machinery for dealing with the vices of the world in these times. Not one clergyman in one thousand dares preach a sermon on the Seventh Commandment. The confessional and the refusal of the sacrament in the Roman church are the efficient means for controlling vice which we have not.

"Instead of putting our shoulder to the wheel and fighting against the awful spread of social vice and drunkenness and Sabbath-breaking, we are squabbling among ourselves and spending our energies on denominational differences. There are seventeen sects of Methodists and thirteen sects of Baptists, and almost as many distinct varieties in each other religious genus. How is any union of sentiment or work to be got out of that state of affairs? It is shockingly immoral, I say, to be squabbling while fifty million persons in this land are not even nominal Christians.

"What would I suggest as a remedy? The plan which was first advocated at the Lambeth Conference about six years ago, and again at the last triennial convention, which was held in Chicago three years ago. This plan was that all Protestants should unite on one broad platform, keeping only as our base four points—the apostolic priesthood, the two creeds, and the sacraments of baptism, and the Lord's Supper. This seems broad enough for all to unite on and to give a chance for concerted action."

The Catholic press has very generally commented upon Dr. De

Costa's remarks, fully indorsing his indictment, but telling him that the Catholic church furnishes the remedy for all the evils he finds in Protestantism.

The Catholic Universe (New Orleans) invites the Doctor to come over to Roman Catholicism:

"Dr. De Costa, and honest men of his type, should cut loose from the organization which at the end of three hundred years, by his own showing, has ceased to be a force for the religious and moral uplifting of mankind, if it ever was one, and seek communion with that which after the storms and warfare of eighteen hundred years stands unchanged and unchangeable, more glorious, more vigorous, more potent than ever, in promoting the cause of God among men.

The Catholic News (New York) says the picture Dr. De Costa draws is not an encouraging one for the loud-mouthed evangelists, who have so much to say these days about planting the Gospel in Cuba, Porto Rico, and the Philippines:

"It would be well for them to do a little 'planting' here at home. In time infidelity will take the place of Protestantism here, and then, alas! there will be no one to pay the missionaries' salaries. That, of course, will end the work of 'planting the Gospel' in our new possessions. From the Catholic church comes no wail like this.

"The fact of the matter is, that while thoughtful Protestants are worrying over the demoralization of Protestantism, Catholics feel encouraged at the steady advance of their faith. Our church is the true church—the only true church—and it is not in danger. The only way to stop the growth of irreligion is for Protestants to become Catholics."

The Freeman's Journal (New York) asks the Protestants if they have any defense to make against this indictment:

"Vague generalities and 'mind-your-own-business' incivilities in newspaper interviews won't do. It is not to the purpose to tell Dr. De Costa to 'attend to his own parish.' As a good Christian he is bound to take an interest in the general religious state of his country and of the whole world. Christianity is not a mere parish or local concern."

The Catholic Union and Times (Buffalo) refers to a remark of Dr. De Costa's in denouncing the Reformation, and comments as follows:

"If a Catholic priest had uttered this truth either in pulpit or press he would lay himself open to the charge of being a narrow-minded bigot. For the Reformation is still heralded in Protestant sermon, lecture, and story as the immortal emancipator of an enthralled world from the tyranny and darkness of Rome; and innocent people are made to believe that were it not for the heroism of Luther, Calvin & Co., the Bible would still be chained in a monk's cell and this world of ours be plunged in Egyptian darkness. But impartial history has told the world the peculiar type of heroism to which these new evangelists belonged. The beery Luther, for instance, was chiefly a hero at the tavern of the 'Black Boar,' where wine and women, the Pope and the devil, constituted the favorite quartette of his orgic 'Table Talk.'"

The Pilot (Boston) tells the Doctor that he has not gone to the root of the evil:

"Protestantism has failed, not because it has split up into warring factions, but because it lacks the essential elements for religious success. It lacks divine guidance. Its ministers can not preach the truth, because they know not the truth. When the Methodist holds one view of the Bible narrative, the Baptist another, the Episcopalian another, the Presbyterian still another, and so on down to the last sect that has been formed, where is the lay Protestant to hunt for the truth? Where can he expect to find it?"

The Protestant press seem to have taken thus far no notice of Dr. De Costa's remarks. The *New York Journal*, however, interviewed a number of Protestant clergymen on a statement that Dr. De Costa was incorrectly reported to have made, namely, that religion is a failure. Dr. De Costa has corrected this report,

but some of the interviews in *The Journal* are pertinent to the general subject, and we quote from them.

Dr. Charles H. Parkhurst, of the Madison Square Presbyterian church, said:

"Sectarianism is certainly a drawback to religion. There has developed within the last five or ten years a very decided reaction against the spirit of materialism which had been so prevalent among Christian people both on this side of the water and on the other.

"As for denominationalism, St. Paul distinctly criticized and rebuked the Corinthians for indulging in it. Nothing but Christianity should be preached in churches of all denominations."

The views of Dr. Charles H. Eaton, Church of Divine Paternity (Universalist), are as follows:

"There never was a time when spiritual religion had a firmer hold on the human brain and heart than to-day. Unbelief has never been as humble and ready to be taught as now. Never have young men and women been more enthusiastic in the work and worship of religion than to-day. Sectarianism has its evils, but sectarianism will never be overcome upon the basis of the Lambeth propositions. Dr. De Costa has a right to his belief in the 'historic succession.' The church that holds to it has a noble past and a commanding future. But there are several millions of Christians in this and other countries who can not conscientiously unite with it. I fancy Dr. De Costa in his study is more of an optimist than in his pulpit."

THE GREATEST OF SCOTTISH PREACHERS.

SOME of the admirers of the late Dr. John Caird, of the Glasgow University, are not content with calling him the greatest of Scottish preachers; they claim that he was the greatest pulpit orator that Great Britain has produced in this century; and no less an authority than Dean Stanley pronounced his sermon on "Religion in Common Life," delivered at Crathie before the Queen in 1855, to be "the greatest single sermon of the century." Dr. Caird, in his capacity as instructor, is said to have saved the Scottish church from infidelity by means of his interpretation of Hegel and his adaptation of the latter's philosophy to the needs of modern Christian faith.

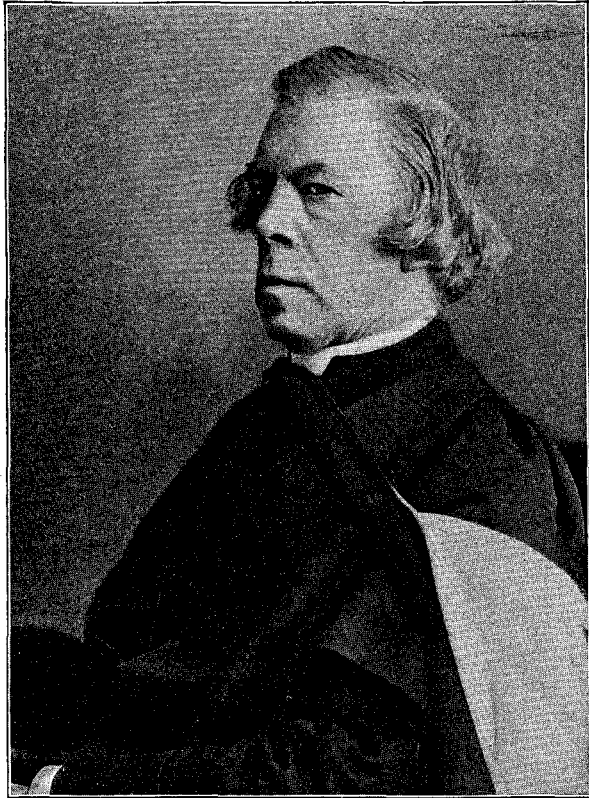
The Speaker (London) thus describes Caird and his oratory:

"It is enough for Caird's permanent fame that he was in the opinion of a nation of 'sermon-tasters' the most accomplished and eloquent of its pulpiteers. Only one name—that of Thomas Chalmers—can be mentioned in the same breath with his. . . .

"To realize, indeed, the magic of Caird's magnetism, one would require to have seen him at his best, before he devoted himself to academic teaching, and while he was still a popular preacher in Glasgow. The visitor to his church noted, in the first place, his stoutish and not specially handsome figure, his strong head surmounted by a shock of unkempt hair, his large, dark eyes, and his clean-shaven face, suggesting a tragic actor of the old school. He began his sermon quietly enough, and in the approved Scotch style; he had got hold of a good theological idea in his text, and he proceeded to work it out laboriously and under 'heads.' The most notable feature of Caird's performance at this stage was his skilful and easy management of a very fine voice, and the absence of anything like a jarring Scotch accent. By and by he warmed to his work. As he seemed to steep his ideas in the mystical philosophy to which he adhered, and which the bulk of his congregation did not recognize as neo-Hegelianism, he showed his genuine dramatic faculty by various gesticulations, which, if not always graceful, were invariably effective. Finally the mystical philosophy merged or was lost when the peroration was reached, in a sort of rhetorical ecstasy which carried even the habitual Caird-worshiper off his feet into a seventh heaven of spiritual delight. When the spell of voice and rapture was broken by the conclusion of the service, the visitor might fail to understand why or how he had been entranced. Caird was not a profound theologian, or even a preeminently lucid thinker; and he certainly did not reiterate the 'fundamentals' of Scottish confessional ortho-

doxy. Nevertheless it was evident that the preacher was a spiritually intoxicated man, and had the capacity of sounding those depths of spirituality in the Scottish nature which are sealed to the stranger, who invariably associates it with thrift and 'canniness' and an occasionally too obstreperous *ingenium perfervidum*."

The London *Spectator* says that while the world resounds with the news of the death of Bismarck, Principal Caird's taking away receives comparatively little notice, altho the active positive in-



JOHN CAIRD.

fluence of the German statesman on mankind was perhaps less than that of the Glasgow professor.

It closes as follows:

"In attempting to set forth a philosophical Christianity to a nation like the Scottish, Dr. Caird had no easy task, for religion interpreted in Hegelian terms is very difficult to comprehend in any case, and is, we should say, unwelcome to a mind of the stern logical cast so long identified with Scotland. German thought attracts the mystic, the poet, and the sentimentalist, but one would say that it repels the hard-headed thinker; it has little affinity with either Calvinism, skepticism, or 'common sense.' But silent influences had been operating on the Scottish mind, not only through religion directly, but through literature. Romanticism had been awakened by Sir Walter Scott, the love of humanity by Robert Burns, and the emotional imagination had been stirred by Thomas Carlyle. That Burns undermined Calvinistic theology has long been an admitted commonplace, but perhaps insufficient allowance has been made for the humanizing influence of Scott and the powerful, revolutionary work of Carlyle. These influences, united with the new theological tendencies of Erskine and McLeod Campbell, had prepared a new Scotland which was in danger, perhaps, of taking refuge in a mere humanitarianism too weak to withstand the assaults of a powerful, intellectual solvent, and which might have therefore crumbled away. On the one side stood the Scottish kirk with its great and rigid doctrinal system, on the other these literary and humane tendencies so rich in their appeal to the young and generous mind. It would seem to have been the primary task of John Caird to reconcile the two possibly conflicting tendencies by a philosophic interpretation of Christianity, shed of impossible dogmas and allied to reason and to the progressive forces of society. For a generation John and Edward Caird had under their hands the intellectual and theological training of the youth who were to

pass into the pulpits of the Established, Free, and United Presbyterian churches of Scotland, and they imbued the minds of these nascent Scottish pastors with reasonable and philosophic Christianity which has powerfully affected Scotland, and, through Scotland, the whole English-speaking world. Skepticism and 'common sense' are to-day eliminated from the philosophic claims of the Scottish universities, where are seated the pupils of the Cairds; and while, perhaps, orthodoxy may be said to survive in the pulpits of Scotland, it is orthodoxy of a new type, consistent with freedom of criticism and with brighter hopes as to the destiny of man than those furnished by Knox and Calvin. To produce such a silent revolution in thought, to inspire and to mold the minds of the teachers and preachers of a nation—is not that as great a task as can be given to any men? And that was the task of the lamented divine whom Scotland has lost. How far his work will be permanent it would be futile to predict; but that many elements of it will prove abiding we may well believe."

THE HIERARCHY OF THE ROMAN CATHOLIC CHURCH.

THE Roman Catholic church is commonly credited with having at its command the best organized governmental machinery in the world. The hierarchy of the church is the result of nearly two thousand years of thought and experience, and is evidently as nearly perfect as such organizations can possibly be. An excellent idea of the proportions and character of the hierarchy is furnished by the official papal annual or year-book, *La Gerarchia Cattolica*, of which a new edition has just been issued by the Vatican authorities. To this source we are indebted for the following data:

Since March 3, 1878, the official head of the Catholic church has been Leo XIII., the two hundred and sixty-third pope, according to ecclesiastical computation. His full title is "Vicar of Jesus Christ, Successor of the Prince of the Apostles, Head of the Universal Church, Patriarch of the Occident, Primate of Italy, Archbishop and Metropolitan of the Roman Church Province, Bishop of Rome, Sovereign of the secular possessions of the Holy Roman Church."

Next to the Pope stands the College of Cardinals, the *sacrum collegium*, under the presidency of a dean, the oldest cardinal bishop, who is always the bishop of Ostia-Velletri. This position is at present held by Alvys Oreglia di Santo Stepano. The college is divided into three sections, namely, the six so-called suburban bishops in the immediate vicinity of Rome, all Italians; secondly, 53 cardinal priests (with 6 vacancies at present) in which class are 20 Italians; thirdly, 16 cardinal deacons (with 10 vacancies), five of those holding office being Italians. The nominal strength of the college is 75 members; but, according to latest reports, there are only 59 actually in office at present, besides two who have been named but not yet proclaimed. In the approaching election of a new Pope the Italians would have a majority of three fifths of the college.

In the next stage of the hierarchy, there is a distinction between the Roman and the Oriental rites. The Latin rite numbers eight patriarchal seats, namely, Constantinople, Alexandria, Antioch Jerusalem, Lisbon, Venice, West Indies (Archbishop of Toledo), East Indies. It also numbers 174 archbishoprics, of whom 19 are "exempt," that is, immediately subject to the sacred seat in Rome; while the bishoprics number 720, of whom 83 are exempt. At present 162 archbishops are in office and 680 bishops.

In the European states, Austro-Hungary, with Bosnia and Herzegovina, has 12 archbishops and 45 bishops; Belgium, 1 archbishop and 5 bishops; Bulgaria, 1 bishop; France, 17 archbishops and 67 bishops; Luxemburg, 1 bishop; Germany, 5 archbishops and 20 bishops; Great Britain, 6 archbishops and 45 bishops; Greece, 2 archbishops and 6 bishops; Italy, 50 archbishops and 215 bishops; Montenegro, 1 archbishop; Holland, 1 archbishop and 4 bishops; Portugal, 3 archbishops and 9 bishops; Rumania, 1 archbishop and 1 bishop; Russia, 2 archbishops and 12 bishops; Servia, 1 bishop; Spain, 9 archbishops and 47 bishops; Switzerland, 5 bishops; Turkey, 1 archbishop and 4 bishops.

Asia has of the Latin rite, 11 archbishops and 28 bishops; Africa

has 2 archbishops and 11 bishops; America has 42 archbishops and 177 bishops; Oceania has 7 archbishops and 20 bishops.

The Oriental rite includes those churches of the East which have been united with Rome, altho formerly independent or a part of the Orthodox church. This rite numbers 6 patriarchates. The patriarchal seats of the two rites together number 14. The Oriental rite is represented in Armenia by 3 archbishops and 16 bishops; among the Copts by 2 bishops and the vicar in Abyssinia; in Rumania by 1 archbishop and 8 bishops; in Greece, Syria, and elsewhere in the Orient. There are altogether 18 archbishoprics and 53 bishoprics of the Oriental rite, of which 57 are at present occupied.

Then come the so-called "titular bishops" appointed *in partibus infidelium*, that is, among dissenters. Of these there are 347, together with 29 other prelates with the rank of bishops. The total membership of the hierarchy when the year-book was issued was 1,298. Of these 218 are new seats established by the present Pope.

In addition, the hierarchy has 8 apostolic delegates, 130 apostolic vicars, 43 apostolic prefects, belonging to the congregation *de propaganda fide* in charge of the mission work of the church, the whole non-Catholic world being divided into so-called *terra missionis*, or mission districts. A special position is occupied by the 8 apostolic vicars in Mexico and several South American states, these being members of the congregation "for extraordinary affairs of the church."—*Translation made for THE LITERARY DIGEST.*

TITHE-GIVING IN THE METHODIST-EPISCOPAL CHURCH.

BISHOP McCABE has made an effort to introduce the practise of tithe-giving into the Methodist Episcopal church. His desire, so it is said, is shared by a great host of Christian workers; but it is one which *Zion's Herald* (Meth. Episc., Boston) deprecates. It opposes the principle and practise of tithing on the ground that it is distinctly a step backward; that it is of the Old Testament, but is not taught in, nor does it belong to, the new dispensation. Tithing was a principle and practise in the Jewish church that the Founder of the Christian church and His chosen disciples never intended to carry over into the Christian church. Only twice does Christ ever refer to the practise, and then with something like an implied rebuke. *Zion's Herald* goes on to specify these references:

"In the 'woes' which He pronounces against the scribes and Pharisees—who, by the way, were the most religious people in Palestine—He says: 'Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat and swallow a camel.' The words of the Master, 'These ought ye to have done,' are without special significance taken in connection with the fact that the hour for the passing of the Jewish dispensation had not then come. The germs of the spiritual kingdom had not fully unfolded. Jesus even went to the temple at Jerusalem to worship with His disciples. To the great Apostle Paul Jesus committed, at a later date, the inauguration of that revolution in worship and practise which overthrew and superseded Judaism. The only other reference to tithing which Jesus makes is in the matchless parable of the publican. The boastful Pharisee, as he recounts in the ear of God his virtues and merits, says: 'I fast twice in the week. I give tithes of all I possess.' And was Jesus ever more emphatic in His rebuke of a punctilious type of piety than when He said of the publican—who had nothing of which he could boast, but could simply cry with his profound sense of personal guilt, 'God be merciful to me a sinner!'—'I tell you this man went down to his house justified rather than the other.'"

The editor of *Zion's Herald* would teach Christians that not a tenth, but that all they possess belongs to the Lord, and he feels sure that Christians so taught would be more liberal in their support of the church than if tithing is introduced. He declares further of the claims made for the tithe-system:

"The whole trend of such teaching is in violation of the mind

and spirit that breathes and palpitates in the pages of the New Testament. It is a part of the self-same Judaizing purpose which dogged the steps of Paul and tried to engraft the old dispensation upon the new. No greater calamity could befall the Methodist Episcopal church than to have Bishop McCabe with his intense nature sow this Jewish error among us. He is wrong, tho unconscious of it, and some sturdy Pauls must arise in the church 'to withstand him to the face.' The Methodist Episcopal church must be Christian, and not Judaic; it must go forward, and not backward. The Methodist must be taught that not a tenth of himself and his income belong to God, but the whole of himself and of his property."

The Pacific Christian Advocate does not agree with *Zion's Herald*, and it quotes passages from Jesus and Paul to show that the Old Testament is not a dead authority:

"Are we to understand that *The Herald* teaches that because 'grace and truth came by Jesus Christ,' all rules of holy living that obtained under Moses have been abrogated? Were there no immutable principles of righteousness under the old dispensation? Was the new dispensation 'new' in the sense that by its terms there need be no allegiance to the old? Dr. Parkhurst [editor of *Zion's Herald*] seems to think so. 'We are not,' he says, 'to go back to any part of Mosaism,' and that kind of education of the Christian church is 'partial, restrictive, and harmful.' But Jesus said: 'Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil,' and referring to 'a part of Mosaism' he said that 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' And does not Paul include 'Mosaism' when he speaks of the 'holy Scriptures' known to Timothy 'from a child,' which were 'able to make wise unto salvation'; which were 'profitable for doctrine, for reproof, for correction, for instruction in righteousness'; which could make the 'man of God perfect, thoroughly furnished unto all good works'? If it is 'a step backward' to accept these 'oracles of God' as authority touching the use of money, it will be a good thing for Christians generally to take that step as preliminary to a forward movement such as the world has never known.

"It is difficult to see by what process of reasoning the conclusion is reached that a principle and practise that was good for man, certainly for 2,000 years, and presumably for 4,000, is not good for him now.

"And, theory aside, the practise of tenth-giving demonstrates the merit of the rule. The experience of men and the history of the church attest it a divine plan. System in giving is an imperative need of the times. The common method of preaching benevolence is that advised by *The Herald*, and it is a calamitous failure.

"Bishop McCabe has won distinction by eminent service to the church, but no achievement of his glorious career will rank in importance with that he attempts in his advocacy of tithe-paying. Were the practise to become general, instead of 'a million for missions' we should have three millions or more annually, and every other benevolence would be advantaged proportionately. The man that persuades our membership to devote the tenth to the service of God will confer upon Methodism and the cause of Christ incalculable benefit."

In another journal of the same denomination, *The Peninsula Methodist* (Wilmington, Del.), we find a line of reasoning similar to that of *Zion's Herald*:

"A great deal is said about giving a tenth of our income to God's cause. That is the Old-Testament standard, but not the New. The New-Testament teaching is that we are not our own; we belong to God. All that we are and all that we have are God's to use it when He needs it. Some men will never answer the demands of the word by giving a tenth. Suppose one man has an income of \$5,000 and another of \$500; the one enjoys many luxuries and things not at all necessary, the other can scarcely with the greatest sacrifice pay the rent, the grocery bill, and the coal bill. Is the law the same to these two men, \$500 to one is simply dispensing with a few luxuries; \$50 to the other is a sacrifice that often sends him into his Gethsemane. The rule of one tenth adopted by a Christian may be better than no plan of giving at all, but it is not the highest. Some are not bound to give so much; others have not performed their duty when they have given only that."

FOREIGN TOPICS.

FRANCE AND ENGLAND ON THE NILE.

"IF the French and British governments were left to settle their African differences, they would have little trouble in doing so," says the Amsterdam *Nieuws van den Dag*. But they are not left in peace. The British Government especially has to deal with a warlike movement in the press, such as has not been experienced since the days when the London music-halls resounded with that famous chorus:

We don't want to fight, but, by Jingo! if we do,
We've got the ships, we've got the men, we've got the money too.
We don't want to fight, but by Jingo! if we do,
The Russians shall not have Constantinople.

The *Tageblatt*, Vienna, sketches the situation to the following effect:

Having taken possession of Egypt during a period of financial difficulties in no small measure due to British influence, the English claim that every foot of ground ever claimed by Egypt be-



IT IS ALWAYS PLEASANT TO MEET AN OLD FRIEND WHEN YOU ARE SURMOUNTING DIFFICULTIES.

—Kladderadatsch, Berlin.

longs to them. That the Sudan was for sixteen years in the possession of the dervishes can not alter this claim. In the mean time the French sent out an expedition which had the good luck to reach Fashoda before the British. Were he a Briton, his countrymen would think it quite natural that his Government should back him. The mere hoisting of a British flag anywhere is supposed by Englishmen to convert such ground into British territory. But France does not, like England, annex foreign territory for purely humanitarian reasons or in the interest of civilization alone. As it happens, the French view the affair very differently. They have not yet heard from Marchand himself, but they are likely to resent any violations of claims he may have established as first-comer.

The source of British dissatisfaction is set forth in a speech made by Sir Edward Grey in 1895, when he asserted that an attempt on the part of France to establish a claim in Egypt would be an "unfriendly act." Not one British paper thinks that, after such a declaration, any concessions could be made to France. All of them are confident that France, worried as she is with the Dreyfus scandal, will retire at Lord Salisbury's command, and all predict the speedy defeat of France in case of war. *The Outlook*, London, says:

"In the teeth of Sir Edward Grey's explicit official warning, repeated by Mr. Curzon and backed by the whole weight of the public opinion of this country, that a French occupation of Fashoda would be regarded as a *casus belli*, the French have occupied Fashoda. . . .

"The plain fact is that France has taken up a position at Fashoda so preposterous, so impossible, that if war is to be avoided, as we may believe it will be, Lord Salisbury will need all his ingenuity to devise for her a dignified way of retreat. But the business of diplomacy is the building of bridges, and provided he does not build it out of British interests, Lord Salisbury

may build any he likes to assist the French out of Fashoda without a breach of the peace. Some suggest that for a free hand in Morocco France would be willing to withdraw from the Upper Nile valley. But this would be too heavy a price to pay even for peace. For with France entrenched in Morocco we should share with her what now in virtue of Gibraltar we control—the Atlantic gateway of the Mediterranean."

The Newcastle *Chronicle* thinks it would have been better if Sir (now Lord) Herbert Kitchener had taken Major Marchand prisoner without further ado, even at the risk of war. *The Scotsman*, Glasgow, declares that "no impudent French pretensions must be tolerated." *The Standard* says "there is no *modus vivendi* possible between a trespasser and the lawful owner," and contends that, tho Marchand was at Fashoda before Kitchener, the Bhar el Ghazel was British territory when Sir Edward Grey declared it to be such. *The St. James's Gazette* says:

"Did the excitable and peevish lady who wears the cap of freedom really imagine that the Sirdar would solemnly array his cannon and blow the French officer and his hundred savages into the air? Apparently; and now that he has not done so, does she think that anything more than courteous consideration prevented him? . . . The only question is, Do they mean to turn us out? If so, let them come on; we are quite ready, either on the scene of the dispute itself, or, if this novel health resort be worth a European war, in the Mediterranean and the English Channel. There will be time enough to think about that when France makes up her mind to give the challenge. But we have little doubt that long before Ministers have determined that a fight is necessary there will be no Major Marchand left to fight about. For *beati possidentes* may sound pretty enough in Paris, but we doubt whether the lodgers in Fashoda are as happy as the *Débats* fondly thinks; they know very well who the real possessors happen to be."

The Spectator thinks that France is unable to fight just now. It holds that, as a matter of course, the French must leave Fashoda, but advises a slight degree of moderation so as not to hurt their feelings. "It is quite clear that Fashoda must be retained even at the cost of a war, but war is not a desirable thing in itself. There are men in England who forget that, and who would like to fight Russia for Peking, France for Fashoda, and Germany for Delagoa Bay all at once. If people will keep calm we shall get quite enough, if not too much." *The Daily Chronicle* says:

"Our Liverpool correspondent points out that reinforcements may be sent to Major Marchand from the French Kongo. Will the Minister for Foreign Affairs countermand these, or leave them to be dealt with by the Anglo-Egyptian troops? Clearly we can not permit Major Marchand to be reinforced in a position where he has no right to remain. There is a difference between bundling him out and allowing him to increase his fighting strength."

This paper nevertheless admits that the neutralization of the Nile *might* be granted in return for French concessions. *The Speaker* says:

"While we are thus to mark time and await Major Marchand's pleasure the French press is engaged in a very characteristic maneuver. It is—with the exception of certain journals of no weight or repute—scrupulously courteous in its references to this country, and is especially complimentary to the Sirdar. But it assumes two things. The first is that Major Marchand's position on the Nile is a *fait accompli* which we are bound to accept, and which practically stands on the same footing as the Anglo-Egyptian occupation of Omdurman; and the second is that any attempt on our part to expedite Major Marchand's departure from Fashoda would be a direct and grave outrage upon the rights of France. Under all the honeyed phrases and fine courtesy of the leading French newspapers these two assumptions lurk in unmistakable form. Grotesque as the reasoning on which they are founded may be, it is clear that they have been carefully formulated, not merely for home consumption, but for presentation to the English Foreign Office, in the hope that Downing Street will

consent to treat the question of the Nile in the way in which it recently treated the question of West Africa."

The French press does indeed continue to be very calm. "We can afford to be calm, while the English, knowing that they are wrong according to their own maxims, find it necessary to bluster," says the *Figaro*. The *Temps* says:

"It is for our diplomats to judge the value of the new English arguments, and without doubt a courteous discussion will lead to a satisfactory solution. . . . It is, however, a mistake on the part of the English to compare the present subject with the Niger question. In the latter case the English entered the acknowledged domain of France, and they knew it, but the Sudan is not British territory, and they know that, too."

Referring to the argument of some British papers that the French should have protested when Grey declared the Nile from its mouth to its sources British territory, the *Patrie* wants to know if any government would be so undignified as to lodge a protest if a British statesman were to claim the rule of the world for England. The *République Française* remarks that, "as a matter of course, France will defend what the heroism of her explorers has gained for her." The *Journal des Débats* expresses itself, in the main, as follows:

The best geographers are at a loss to fix the former limitations of Egypt. But let us suppose that Fashoda really was Egyptian territory, would England have respected a small outpost of a country like Egypt? Let us suppose she did. Did the Sudan belong to Egypt when England possessed herself of that country? Evidently not. For sixteen years the Mahdists have reigned there, without being disturbed, and the victory of Omdurman is only the result of sixteen years' preparation on the part of the British, assisted by the degeneration of the leaders among the dervishes. Marchand's forces are not as large as those of Kitchener, but it must be admitted that his position is legally the same. What Kitchener accomplished with all the resources of Egypt at his back, this child of France accomplished by sheer energy and superior intelligence. If the English must needs go to war about this matter, we can not prevent them. But the quarrel is none of our seeking. A mere notice on the part of a British statesman is hardly sufficient reason for other people to smother their own enterprise.

The following statement has been made by M. Trouillot, the French Colonial Minister, to a *Gaulois* interviewer:

"It would be a mistake to suppose that, because we are pacific and conciliatory, we mean to scuttle out of this business. Up to the present we only know that Major Marchand has occupied Fashoda and that he has had an interview with the Sirdar. Before we do anything, we must wait for his report. One thing we rejoice over is that there has not been any collision between the French and British troops. At any rate, the British ambassador has opened communications. It is here, not on the Nile, that the matter must be settled. But I repeat, we can do nothing until Major Marchand's report has reached us. Until then, things remain in *status quo*, and no alterations will be made in the orders issued before recent events."—*Translations made for THE LITERARY DIGEST.*

SPAIN AND THE PEACE COMMISSION.

COMPARATIVELY little foreign speculation attaches to the approaching deliberations of the Spanish and American peace commissions. That the Americans will relinquish any of their demands is not expected, and as Spain is absolutely unable to continue the war under present conditions, it is looked upon as a foregone conclusion that she will be allowed to retain only such colonies and rights as the Americans do not want. The *Gil Blas*, Paris, claims to possess information to the effect that the American Government intended to leave to Spain a shadowy suzerainty over some of the islands in the Pacific, which would burden the Spaniards with the expense of maintaining order there while the Americans would reap all the benefits. However, the Spanish

Ministry is free to act, and need not fear the Parliament. The *Handelsblad*, Amsterdam, says:

"The ten days' sitting which the Spanish chamber has just concluded was probably the hardest Señor Sagasta ever experienced during his long career as a statesman. Luckily he was firm enough to stop the unseemly rows in the Parliament as soon as he had been authorized to cede Spanish territory. In the Senate the members clearly were ready to keep on talking for many a day; Primo de Rivera had just made a speech, and Almenas was just about to mount the tribune to answer him, when the Premier entered, in state dress, with a roll of paper in his hand, the contents of which he read out. It was the royal decree, closing the session. This stopped the rows which were in progress, and the Senators went home. Meanwhile Sagasta, with galloping horses, proceeded to the House of Representatives, where the same scene was gone through."

The *Pais*, Madrid, ironically wishes the United States good luck, but says that Spaniards can not be blamed for enjoying "the ridiculous quandary in which the Americans are placed by their greed," which prompts them to grasp at everything within reach while yet they fear the expense. The *Epoca*, Madrid, expresses itself, in the main, as follows:

The work of the commission will not be easy, as many interests must be considered. With the exception of the clauses referring to the cession of Porto Rico and the Marianas nothing is clear in the American protocol. The sovereignty of one state does not cease until that of another has been established. Now, who is to succeed Spain in Cuba? Three distinct claims are brought forward: that of the United States, of the present autonomist government, and of the insurgents. In the interest of the 120,000 Spanish citizens, we must find out to whom the island is to be handed over. Still more obscure is the clause regarding the Philippines. Nothing but the bay and port of Manila are to be in the possession of the United States, and these only until an agreement regarding the future of the Philippines has been arrived at. Yet we find that the American press talk of annexing the island of Luzon, in which we are absolute masters in three provinces, while the fourth is in the hands, not of the Americans, but of Aguinaldo.

The paper further dilates upon the character of the American people, who, in its opinion, are more lacking in ability and political integrity than the Spaniards, whose corruption and inefficiency are so much censured in America. The success of the late war is attributed solely to the natural resources of our country. In another place, the *Epoca* wants to know what kind of civilization it is under which the Spanish prisoners are allowed to remain at the mercy of Aguinaldo. The paper nevertheless fears that nothing can be done for those Spaniards, as the Americans do not even trouble themselves about the Cuban reconcentrados, in whose interest the war was professedly begun. The *Standard*, London, remarks that the American Peace Commissioners will have an easy task, as Spain can not resist any demands. The paper thinks, however, that Spain will not care to retain part of the Philippines under all kinds of restrictions. It says:

"The offer to Spain of the residue of the islands, deducting Luzon, hampered with the proviso that the Filipinos shall be provided with representative institutions, and complete separation of church and state, would not be at all appreciated in Madrid. Under such conditions the Spanish Government would probably much prefer to have nothing whatever to do with the colony. If the United States is to secure Luzon, the Spaniards may well be willing to give up the whole group, with all its appurtenant burdens, including that of restoring order and suppressing the rebellion. The latter duty would in any case be almost impossible for Spain, and is quite sufficient to cast a severe strain even upon the resources of the North American republic."

Here and there the possibility of European intervention is again mentioned. An Austrian paper, the *Neue Freie Presse*, Vienna, hints to that effect. It says, in substance:

The Spanish Government knows well enough that it can not

resist, and that Spain must drain to the dregs the bitter cup which Uncle Sam, elated by his easy success, presents to her. But the Spaniards hope that other powers will prevent the Americans from taking possession of Luzon, and this hope is not entirely without foundation. It is rumored that France may interfere, not, indeed, from friendship for Spain, but to please Russia. It is quite certain that France would be backed by Russia. The Americans would, of course, make no end of a row; but they must learn that other powers are interested in changes outside of America, however much they may have been willing to leave the Americans to themselves on their own continent. But if the Americans go beyond, especially to the far East, they must ex-

confer on religion in Cuba a liberty which it can scarcely be said to have enjoyed under the nominally Catholic, but mainly atheistic and free-thinking politicians of Spain. . . . This, no doubt, is scarcely a matter which will, in its entirety at any rate, fall within the functions of the commission about to meet at Paris. It is, however, a question which will, in some degree at all events, form the subject of discussion between its members and the representatives of Spain. It would ill become the dignity of the latter country, defeated tho she has been, to surrender the vast Catholic interests which undoubtedly exist in both Cuba and the Philippines without seeking to obtain some assurances as to their safety."—*Translations made for THE LITERARY DIGEST.*



BUT RECENTLY A SOBER
PROHIBITIONIST.

NOW AN IMPASSIONED LOVER OF
STIMULANTS.



NO WONDER HE SEES ALL KINDS OF QUEER THINGS.
—*Kladderadatsch, Berlin.*

pect to find themselves confronted, and in the first place by Russia, the power which hitherto has been most friendly to them.

It is very possible that Russia would not cross the United States if it were not for the possibility of an Anglo-American alliance. Luzon would be the bridge between England and the United States, and Russia naturally will prevent the annexation of the island, if she can. But if the Union persists, the Americans must change themselves into a great military power, for not only Russia and her ally, but even Germany, may be forced to oppose them. The Americans themselves, of course, know best whether militarism is compatible with their institutions.

It has been said that possibly the Pope may more or less openly oppose the United States; but, according to the Catholic organs, this is not the case. The church does not expect to lose by the change; it hopes that Spain and the United States both will safeguard its interests. *The Irish Catholic*, Dublin, says:

"One of the most interesting and important points which will demand settlement, in the event of the annexation of Cuba being decided upon, will be the relations of the church with the state. Up to the present the position of the hierarchy in relation to the government of the island has been of a nature which would be neither desirable nor possible in the case of American rule being established. One result of annexation would, therefore, be to

ANARCHIST JOURNALS ON THE LATEST ANARCHIST MURDER.

ANARCHIST literature is somewhat under a cloud just now. Most's *Freiheit* has been having a precarious existence. It was published in Buffalo until recently, was suspended, and has again been revived in New York City. The *Père Peinard* and the *Cri du Peuple* appear irregularly in Paris, and are to be found only in the slums. Even in England such comparatively moderate papers as *Freedom* can not be published with any degree of regularity. The Italian and Spanish anarchists are compelled to hide their organs from the police and the public also. In Germany, however, anarchist papers are still able to flourish. Their expressions there show that they accept the murderer of Empress Elizabeth as their comrade.

The *Socialist*, Berlin, which, despite its name, is a distinctively anarchistic paper, says:

"We do not like to point out at this time how dreadful is the lot of the poor in Italy. It might sound like an excuse. Of course, we anarchists are in part responsible for this deed, and we must accept the responsibility before the whole world. We can not do better than quote the words of our comrade, the Frenchwoman Severine, who understands the question thoroughly. 'The hotheads, the impatient, the hysterical among the lovers of liberty sometimes lose patience,' she says; 'and then they sometimes commit a foolish deed.' We who lead and educate the masses are responsible; they should be treated with pity and forbearance."

The *Neues Leben* is very sorry for the Empress, but thinks it should be taken into consideration that Luccheni stabbed his victim without any bad feeling. The paper says:

"Unfortunately the press laws are of such character that we can not express our opinions in the words we would wish to choose. However, the deed was a social, not a political one. Luccheni saw in the Empress only a high-placed, wealthy woman, who could satisfy all her wishes. As such he killed her, not because she was the wife of a sovereign. He, the outcast of society, stabbed the high-born lady only to express his dissatisfaction, and to show how, in his opinion, all of his class should act."

The *Arme Konrad* agrees with the *Socialist* that Luccheni is "intellectually sound," and that he must be recognized as an anarchist. Like all papers of its kind, the *Arme Konrad* repudiates the idea that a poor man may be satisfied tho he sees others rolling in wealth, nor does the paper admit that men have a right only to the equivalent of their work according to its market value. It says:

"We can understand Luccheni's position, and to understand means to forgive. We are sorry indeed for the Empress, who had to suffer for her class. As a matter of fact, both are innocent, the victim Elizabeth as well as the victim Luccheni. Are men ever born with bestial instincts? Not at all. One need only look at the handsome, intelligent face of the young fellow to find that he is a gentle, let us say it plainly, a tender-hearted character. Nothing but desperation drove him to kill a representative of the existing system. . . . True, his expressions sound brutal, but this brutality is only assumed, not real. Society was heart-

less to him, and heartlessly he stabbed a woman whom, perhaps, he might have respected had he been able to become acquainted with her."

Most of the German papers regard such expressions as instigation to go and do likewise; but as there is nothing in them that could be construed into a violation of existing laws, the authorities can not interfere.—*Translations made for THE LITERARY DIGEST.*

SOME CRITICISMS OF THE CZAR'S MANIFESTO.

THE Czar has not only received veiled refusals to his peace propositions; he has been told quite frequently, especially in Germany, that his project is impossible. Emperor William, in a recent speech, expressed his conviction that the peace of Germany is best assured by a powerful German army. The *Hamburger Nachrichten* says:

"Proposals to disarm could only be carried out if an absolute guaranty could be given that the promises made would really be kept. Such a guaranty Prince Bismarck thought logically impossible. Promises to disarm would lead to secret instead of open armament. Every country is in duty bound to defend itself, not by treaty, but by its readiness for war. Treaties would only place it at the mercy of a dishonest neighbor. Moreover, the idea that a time will come when all wars will cease, can not be upheld. Suppose two states submit a quarrel to arbitration. Suppose one of the parties refuses to abide by the decision of the arbitrator. Is the offending country to be coerced? That would be war.

"We hear it said very often that modern preparations for war cost much money. We forget, however, that industry and trade are stimulated by this, and that the money thus spent generally remains in the country. Nor is it to be desired that the nation should give up the physical and moral development due to military training. Besides, Russia would, were disarmament carried out honestly, be the greatest loser, as she could not carry out her ambitious plans in Asia."

The *Deutsche Tages-Zeitung*, Berlin, accuses the Czar of the mere desire to take the wind out of the sails of his rivals in power. The paper says:

"The Czar's proposal is noble, no doubt; but it is also wise, very worldly wise! Either his proposals are not accepted, and in that case the opponents of armaments are strengthened in countries rejoicing in parliaments, while he can continue his efforts untrammelled, so long as he has money enough; or the Congress accepts, and it is agreed to retain the armies and navies at their present strength. Then again Russia is at an advantage, for she already has the largest force under arms. Moreover, in countries with parliaments the control would be very strict, while it would be impossible to watch Russia. Again, if Russia should find it necessary to go to war, the Czar can always point out that he really hates war, and would have avoided it if he could. Decidedly, the Czar's manifesto is very noble, but it is also very wise, very; and it is taken at its proper valuation in Russia."

Enthusiasm and confidence marked the first comments of the Russian newspapers upon the startling disarmament proposal of the Czar. The approval of the civilized world was expected as a matter of course. The skeptical utterances in Germany and England, and the disappointed and rather hostile expressions of the French press have caused the Russian editors to qualify their views and forecasts. It is claimed that the Czar was misconstrued; that he merely proposed the suspension of the projected increases of the standing armies, while the question of gradual reduction was to be left to the future. France's objections are met by suggestions for the neutralization of Alsace-Lorraine, by making the provinces an independent buffer state. But the papers all believe that the international conference will be held and that some results will be realized.

The St. Petersburg *Novoye Vremya* says:

"The practical effect will depend on the character which Europe and the civilized world shall reveal at the conference; but the important fact is that the question has been raised and that the best minds will not let it rest until a solution compatible with progress and human welfare has been evolved. No speedy solution is to be expected in any case, for several Western cabinets will advance the claim that their very safety demands powerful armies, and they will be prompted by the knowledge that they owe their present position and prestige to the present 'armed peace.'"

The same paper, replying to the American criticisms of the Czar's proposal, says:

"We hear that in the political circles of the United States Russia's proposal is regarded as utopian, and that the American Government will not 'actively' cooperate with Russia. Personally we are not in the least surprised at this attitude of the Americans toward a project which reached them while they were in the very midst of celebrations of their victory over Spain. An experience of many, many years has long since convinced us that in questions of international importance, the solution of which is not always in harmony with the special interests of this or that power, the feelings of friendship and sympathy are relegated to the rear, either temporarily or finally and for good. The United States having just taken her place among the 'great military powers,' the Russian proposal must appear opposed to her interests and inexpedient at the present stage of proceedings. This is as natural as the dubious position of those French elements who fear that the adherents of the *revanche* policy will denounce as unpatriotic an indorsement of the Czar's beneficent cause. Still, of the eventual success of the movement we have no doubt."

Sviyet replies to those who express surprise that peace and disarmament suggestions should come from a military and backward country like Russia. It says that internationally Russia has always initiated great reforms. It is not the first time, it says, that Russia has appealed to the powers in the name of humanity. It continues:

"The St. Petersburg conference abolished the use of explosive bullets at Russia's initiative. The Brussels conference, also called at the instance of Russia, endeavored to codify and improve the laws of war. Now that German militarism is digging its own grave, the civilizing mission of Russia calls upon her to point out a better way of preserving peace."

Novosti, which declines to admit the possibility of entire failure, makes an original observation. It believes that the war between the United States and Spain proved the wisdom and expediency, even from a narrow utilitarian standpoint, of the Czar's project of gradual decrease of standing armies. It says:

"The enormous population of the United States develops peacefully and applies its material and moral powers exclusively to its own good, advancing in every direction as no other nation is advancing. With the exception of an insignificant tribute to Mars, every dollar earned by labor is used productively. Yet, in spite of this, in a critical moment America finds herself at the level of any military power. As if by magic, she calls into being armies and navies and guns, and no one doubts her triumph. There is something instructive in these successes. The European powers will inevitably have to inquire into the results of the war and—who knows?—perhaps one effect of their investigation will be the long-desired international disarmament. The United States spends on education more than certain powers do on their armies, and national education, after all, is the chief guaranty of success."

Novosti thinks that where humanitarian and theoretical reasons fail, the object-lesson of the United States ought to carry conviction as to the uselessness of standing armies. It is all the more surprised that in the United States anybody should question the feasibility of the Czar's project and call it utopian.—*Translations made for THE LITERARY DIGEST.*

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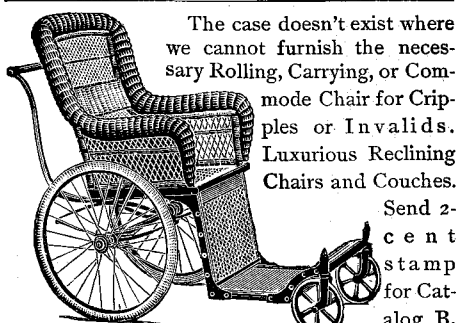
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FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

American merchants who contemplate opening trade with the Philippines, as well as men who are intending to go to the islands to engage in trade there, will find the following information of value. It was furnished our consul, Adolph L. Frankenthal, at Berne, Switzerland, by a merchant of Manila now traveling in Europe. The more important points are:

"The Philippines contain over 7,000,000 inhabitants. The Chinese, who are in the majority among the aliens, control the retail trade, while next to them come the Spanish dealers. It is estimated that there are about three hundred other Europeans in business in the whole group. The richest dealers are the creoles and mestizos, a combination of Chinese and Tagalese.

"In Manila, there are many large cigarette factories, some of which employ as many as 4,000 hands. A few German, Swiss, and English firms have entered that field. There is also a sugar refinery, a steam rice-mill, a Spanish electrical plant, a Spanish telephone exchange; a Spanish tramway, worked partly by steam and partly by horse-power; rope factories, worked mainly by hand (a few use oxen); a Spanish brewery, which furnishes a good beer; a German cement factory with 70 hands; a Swiss umbrella factory; and a Swiss hat factory, which makes felt and straw articles, the latter out of Chinese straw braid. A cotton-mill with 6,000 spindles and with capital (English) of £40,000 (\$104,600) is in process of erection. The European firms in Manila are divided as follows: 45 Spanish, 19 German, 17 English, 2 English, and 6 Swiss brokers, 2 French storekeepers with large establishments, 1 Dutch, and 1 Belgian. Small retail stores (40 in number) are kept by Chinese firms. The German and Swiss firms are general importers, while the export of hemp and sugar, the import of domestic dry-goods, and the ship chandlery trade are in the hands of the English.

"Credit from one to three months and 5 per cent. is given, while spot-cash sales command a discount of 7 per cent. Caution is advised in dealing with the Chinese merchants, as Manila has no mercantile register like Hongkong.

"Cotton yarns are a heavy import article, so far mainly from Barcelona, by reason of the minimum Spanish tariff. . . . The staples now are white shirting, 26 inches wide and 36 yards long; gray T cloth, 25 inches wide and 2 1/2 yards long; gray long cloth, 28 inches wide and 32 yards long; and gray drills, 25 inches wide and 27 yards long. Colored prints, 24 inches wide, with red ground and fancy crimps, are good sellers. Ginghams and chellass, for bed coverings, etc., common quality, in large patterns with red ground, some with yellow and blue squares, some with indigo ground, and a few in green, in pieces of 24 yards, find a good market, while cotton cassinette, in light weight and double width, for trousers, is in demand. . . . Woven cotton underwear is a great staple, and white cotton bed quilts, in fancy patterns, are used as ponchos, after a hole has been cut in the center. It is estimated by my informant that 500,000 dozen undershirts are used annually. . . . Cheap cotton lace pinta fichus are worn by all the women.

"Other articles which have a good sale are low-priced sewing-machines, carriages and parts, enameled ware for cooking utensils, and, last but not least, American clocks, which now have a good foothold, and for which there is an increasing demand.

Consul-General Stowe, at Cape Town, thinks that there is an opportunity for a great increase of trade in American-made furniture with South Africa. In 1897 the importation of American furniture was, in value, second only to that of Great Britain, Germany standing third. American manufacturers should send their furniture "knocked down" and so made that it can be put together with ease, each part numbered correspondingly. The trouble is that furniture from the United States comes largely "set up," and what is sent knocked down has not been assembled or put together before being knocked down, or not numbered after being knocked down. The freight is \$4.98 per 40 cubic feet, and when sent knocked down there is a saving of from 50 to 100 per cent. Germany and Sweden have a large trade in chairs, both in South Africa and South America, and the trade in "bent work," as it is called, is also large. The chairs are light, strong, are shipped knocked down, occupy but little

The Prudential Insurance Company of America, who have been doing some novel advertising recently, have a very original advertisement in this issue.

It is a reproduction of the first page of their bi-monthly paper, "The Prudential."

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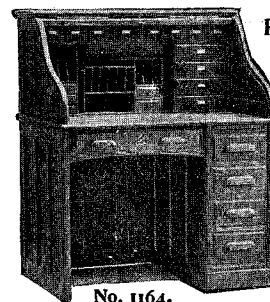
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space, and are easily put together; each part being plainly numbered. They have been set up before being knocked down, and are put together, not with glue, but with bolts and screws. "I venture the assertion that if American manufacturers will adopt the German methods in packing, the market is theirs."

Current Events.

Monday, October 10.

Admiral Sampson is ill at Havana. . . . The trial of Senator Kenney, of Delaware, on the charge of aiding in the misappropriation of bank funds has been postponed indefinitely. . . . Governor Tanner, of Illinois, notifies the coal companies at Virden that imported colored miners filling the places of strikers will not be given the protection of the National Guard.

Military guards are increased in Paris at the points where the strikers are violent. . . . The Parnellite convention at Dublin passes resolutions denouncing an Anglo-American alliance.

Tuesday, October 11.

On his way to the Omaha exposition, President McKinley makes a number of speeches. . . . Secretary Alger's reply to the questions asked by the War Department investigation committee are made public. . . . A naval board of inquiry finds that the battle of Santiago, July 3, was fought and won on Admiral Sampson's plan. . . . A battle takes place between sheriff's deputies and strikers at Virden, Ill., owing to the arrival of imported negro laborers; eight men are killed and twenty-five wounded. . . . The battle-ships Oregon and Iowa leave New York for Manila.

All the bricklayers and woodcarvers of Paris join in the general strike. . . . The American flag is formally hoisted over the public buildings at Manzanillo, Cuba. . . . Spain declares her intention of maintaining a strong military force in Cuba until the treaty of peace is signed. . . . Turkey agrees to evacuate Crete, but asks for a modification of the terms of the powers. . . . Cape Colony's assembly passes a vote of want of confidence in the Rhodes ministry. . . . In a speech at Epsom, Lord Rosebery declares that England will not recede from her position and claims in the Nile valley, and that the nation is ready to make any sacrifice to support the actions of the ministry.

Wednesday, October 12.

President McKinley addresses the Peace Jubilee at the Omaha Exposition. . . . Additional troops are sent to the scene of the strike at Virden, Ill. . . . General Graham testifies before the War Department investigation commission regarding Camps Alger and Meade. Former State Treasurer Haywood, of Pennsylvania, is held for trial with Senator Quay on the charge of misusing public funds. . . . John D. Rockefeller is a witness at the investigation of the Standard Oil Company by the Ohio supreme court commissioner. . . . Judge Van Wyck's acceptance of the Democratic nomination of governor of New York is made public.

The Emperor and Empress of Germany leave Berlin on their journey to Palestine. . . . The Cape Colony Ministry resigns.

Thursday, October 13.

Chaplain McIntyre of the battle-ship Oregon is found guilty of improperly criticizing his superior officers, and is sentenced to be dismissed from the navy. . . . A mass-meeting of miners in Springfield, Ill., decides that imported negro laborers must be taken out of Springfield.

It is reported that General Gomez has been elected president of the Cuban republic. . . . The powers decide to reject the Porte's proposed modification in the ultimatum for the evacuation of Crete. The Spanish Cuban council decides to release Cuban prisoners in the Bis-

The Netherlands.

There is much interest just now in the Netherlands, or lowlands of Europe, where Wilhelmina, a beloved girl of eighteen, has recently assumed the duties of a queen. She rules over a rich, well-peopled land, saved only by watchfulness and energy from being entirely flooded by the sea.

The country was, by nature, a wide morass, partly protected by sand hills on the coast. This natural embankment is now further strengthened by artificial dykes. The scenery is made charming by the many tree-lined canals crossed by picturesque bridges, the solidly constructed windmills, and the flowers and trees, for the raising of which the people have become famous.

Although generally wealthy and living well, the Dutch make little display, being by nature steady and frugal. The men are usually of middle height, strong built, and fair complexion. They smoke much and drink strong liquors, but intoxication is rare. The women, tall and handsome, are world-famed for their domestic virtues and scrupulous neatness. A Dutch house reaches the acme of order and completeness; it usually contains a Singer Sewing Machine, thousands of which are sold annually to the thrifty Dutch housewives. Such a one, seated at her machine, is shown in a photograph reproduced in another column.



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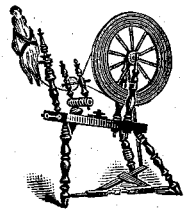
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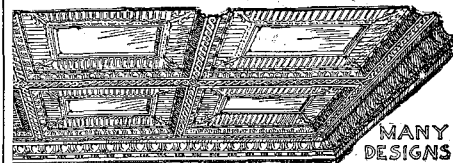
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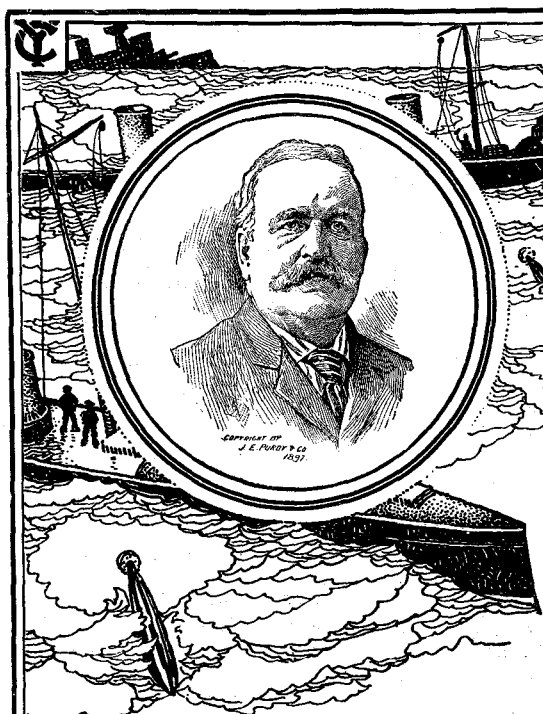


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How I Went to the Mines,
An Esoteric Pig,

Henry M. Stanley.
John B. Dunn.
Poultney Bigelow.
Bret Harte.
Florence Converse.

A Pocketful of Money,
The Russian Crusoes,
Fifty Years with a Menagerie,
In the South,
A Night in a Box Car,

W. D. Howells.
Gen. A. W. Greely.
Dan Rice.
T. Nelson Page.
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Illustrated Announcement and Sample Copies sent on request.

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cayas prison and permit them to return to Cuba.
... The Pope appoints Archbishop Chappelle, of New Orleans, **papal legate to Cuba.**

Friday, October 14.

Governor Tanner orders guards placed at each of the mines at Virden, Ill., to prevent the **landing of imported negro laborer**; the coroner begins investigation of the deaths caused by the strike of the miners.

It is announced in Paris that a military plot to overthrow the French Government has been discovered. ... Nine Italian anarchists suspected of plotting to kill the Emperor of Germany in Jerusalem are arrested in Alexandria, Egypt. ... Major Marchand sends a messenger down the Nile with his report to the French Government. ... The funeral of Queen Louise of Denmark is held in Copenhagen. ... It is reported that the Spanish Government has instructed General Blanco not to turn over any further territory to the Americans until the peace treaty has been signed.

Saturday, October 15.

The 47th New York Volunteers enter San Juan, being the first American military body to enter the city. ... It is ascertained that 108 persons were drowned and only 50 saved from the wreck of the steamer *Mohegan* off the English coast.

Despatches from Alexandria say that the plot against Kaiser Wilhelm included a plan to kill King Humbert of Italy. Nine arrests have been made.

Sunday, October 16.

The War investigation commission leaves Washington to inspect the Southern camps. ... General John M. Palmer, of Illinois, announces that he will vote the Republican ticket, and advises Gold Democrats to continue their opposition to the Chicago platform.

Captain-General Macias and his staff sail from San Juan, Porto Rico, for Spain; General F. T. Grant will command the district for the United States. ... The Sultan of Turkey informs Minister Straus that he is favorably considering the suggestion to raise the American legation at Constantinople to the rank of embassy.

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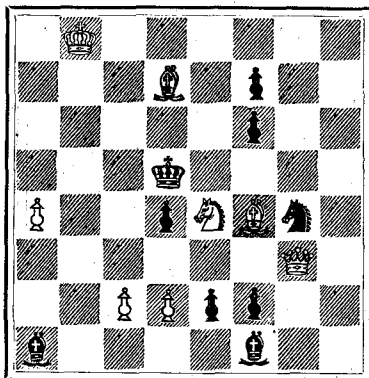
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CHESS.

[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 326.

BY KARL KONDELIF.
Black—Nine Pieces.



White—Eight Pieces.

White mates in three moves.

Solution of Problems.

No. 320.

Key-move, K—K B 2.

Solution received from M. W. H., University of Virginia; H. W. Barry, Boston; the Rev. I. W. Bieber, Bethlehem, Pa.; R. M. Campbell, Cameron, Tex.; C. F. Putney and W. G. Donnan, Independence, Ia.; H. N. Haynes, Greeley, Col.; J. H. Adams, Baltimore; F. S. Ferguson, Birmingham, Ala.; Dr. W. S. Frick, Philadelphia; G. Patterson, Winnipeg, Man.; E. Rottot, Sault Ste. Marie, Mich.; C. R. Oldham, Moundsville, W. Va.; M. F. Mullan, Pomeroy, Ia.

Comments: "Certainly a grand composition, but not very difficult"—M. W. H.; "Fully deserves the highest honors. The position possesses natural grace, and is a delightful study"—H. W. B.; "Bold, brilliant, beautiful—a perfect gem"—I. W. B.; "Not difficult, but elegant in all its parts"—R. M. C.; "Not as elaborate as many you have published; but fine what there is of it"—C. F. P.; "Beautifully planned"—W. G. D.; "This is perfect; except that the K makes the key-move"—F. S. F.; "I know little about the niceties of Chess, but think this easily solved"—Dr. W. S. F.; "If difficulty is one of the characteristics of a good problem, I do not see how it got so high a marking"—G. P.; "I thought the key for this was lost for good"—M. F. M.

Altho it seems to be the general opinion that this is not a difficult problem, yet many of our solvers went astray. Some of them believed the K—K 2 would do, but none of them told us how it was done others pinned their hopes on Q—B 2, but the trouble is that Black will not make the move, to bring about mate with Q on B 5 or R 2; a few thought that B—B 3 sq was surely correct, as it prevented K—K 3; surely, said others, B—Kt 2 will do, as Kt—B 3 ch, but not mate; and only one sent K—Q 3, not seeing P—B 5 check.

No. 321.

1. R—K Kt sq	2. R—B 3, ch	3. B—B 4, mate
1. K—K 6	2. K—Q 7	3. R—Kt 3, mate
1.	2.	3.
1. K—Q 6	2. R—B 3, ch	3. B—B 4, mate
1.	2. K—Q 7	3.
1.	2.	3. B—K B 7, mate
1.	2. K x P	3.

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1.	2. R—Kt 3!	3. R—Q R 5, mate!
1. P—K 8 (Q)	2. Q—R 8, ch	3.
1.	2.	3. R—B 4, mate
1.	2. Any other	3.
1. P—B 8 (Q)	2. R x Q, dis ch	3. B—B 4, mate
1. or P x R	2. K—K 6, must	3.
1.	2. R—Kt 3	3. R—B 4, mate
1. P—Q 6	2. Any	3.

Solution received from M. W. H., H. W. B., I. W. B., R. M. C., C. F. P., W. G. D., H. N. H., J. H. A., C. R. O.; the Rev. E. C. Haskell, Battle Creek, Mich.

Comments: "In spite of duals, a splendid problem"—M. W. H.; "Exceedingly ingenious. There is immense power in the position of White K from a problemistic point of view"—H. W. B.; "In chasteness and originality of conception, difficulty, economy, and general finesse, it ranks among the best you have published"—I. W. B.; "A very interesting and instructive problem"—R. M. C.; "A beautiful position"—C. F. P.; "Fine illustration of successful audacity"—W. G. D.; "A gem of a problem"—H. N. H.; "Ingenious and difficult"—C. R. O.

Several of our solvers are quite sure that R—K sq will accomplish the desired result, but they all limited Black's reply to his K B P move. Now Black has another move, K—K 6. How, then, is mate effected?

The Rev. J. A. Younkins, Natrona, Pa., sent solution of 317 and 318; Tom M. Taylor, Calvert, Tex., got 318 and 319; F. L. Hitchcock, Scranton, Pa., is successful with 316 and 318.

C. F. Putney, in sending solution of 312, speaks of it as "one of the best problems you have published."

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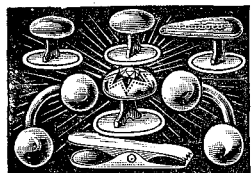
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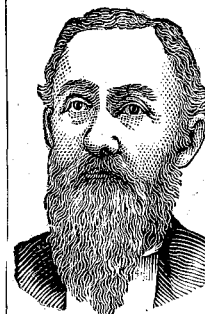
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THE PRUDENTIAL

VOLUME XV.

NEWARK, N. J., AUGUST, 1898.

NUMBER 4.

Helping a Hero's Widow.

GEORGE H. ELLIS, Chief Yeoman of the Brooklyn, the only man killed in the great naval action off Santiago on July 3, which resulted in the destruction of Cervera's entire fleet and the capture of the Admiral, officers and men, was insured in The Prudential—had been for ten years. When fifteen years of age a small policy was issued to his parents on the boy's life, and later a second policy. The aggregate of the two policies—over \$350—was promptly paid to the young widow, Mrs. Sarah M. Ellis, who resides at 819 Dean street, Brooklyn. She is left with an infant seven months old. The crew of the Brooklyn have raised a fund of about \$1,000 for Mrs. Ellis, so that with the pension she will receive from the Government, she and her little one are secured against pecuniary distress. Yeoman Ellis was twenty-five years of age. The office of Yeoman is an important one. The Yeoman has charge of all the ship's stores, such as rigging, armament, ammunition, paint, oil, canvas, everything, literally, from a needle to an anchor—that is, everything outside of the food, clothing, cash and medical stores. He keeps account of everything on board the ship in the way of ship supplies, and issues nothing to any one on board, not even a broom or a marline spike, without an order from the executive officer. He heads the list of first-class petty officers and ranks with a Sergeant Major in the army.

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Very respectfully,

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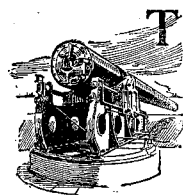
Mohammed on True Charity.

EVERY GOOD act is charity: Your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty, is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-men. When he dies people will ask, What property has he left behind? But the angels will ask, What good deeds has he sent before him? —From a Sermon by Mohammed.

Age of "Old Glory."

"Old Glory" is older than the present flag of Great Britain, which was established in 1801; than the flag of Spain, which was established in 1785; than the French tricolor, decreed in 1794; than the flag of Portugal, established in 1830; than the Italian tricolor, established in 1848; than the flags of the old Empires of China and Japan, and of the Empire of Germany, which represents the sovereignty of fourteen distinct States, established in 1870.

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Her Papa.

My papa's all dressed up to-day;
He never looked so fine;
I thought when I first looked at him,
My papa was n't mine.

He's got a beautiful new suit—
The old one was so old—
It's blue, with buttons, O, so bright,
I guess they must be gold.

And papa's sort o' glad and sort
O' sad—I wonder why?
And every time she looks at him
It makes my mamma cry.

Who's Uncle Sam? My papa says
That he belongs to him;
But papa's joking, 'cause he knows
My uncle's name is Jim.

My papa just belongs to me
And mamma. And I guess
The folks are blind who cannot see
His buttons, marked U. S.

U. S. spells us. He's ours—and yet
My mamma can't help cry,
And papa tries to smile at me
And can't—I wonder why?

—Mary Norton Bradford in Insurance Critic.

Great Men's Opinions of Women.

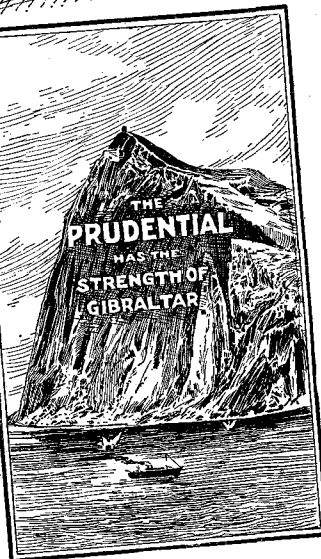
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